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Mannyngham, Thomas

SIX
304

SERMONS

Preached on the
OCCASIONS
Following ;

- I. A Sermon before the Lord Mayor of *London*, at *Guild-Hall* Chappel.
- II. *Praise and Adoration* : A Sermon on *Trinity-Sunday*, before the University at *Oxford*.
- III. A Sermon at the *Rolls*, on the 30th of *January* ; Intituled, A solemn Humiliation for the Murder of King *Charles I.* With some Remarks of those popular Mistakes concerning Popery, Zeal, and the Extent of Subjection, which had fatal Influences in those Wars.
- IV. A Sermon at the *Rolls* on the 29th of *May* ; Intituled, A short View of the most Gracious Providence of God in the Restauration and Succession.
- V. A Sermon on *Shrove-Tuesday*, at the Feast of the Natives of *Hampshire*.
- VI. A Sermon at the Funeral of Sir *John Norton*, Baronet.

By *Thomas Mannyngham*, Preacher at the *Rolls*, and Rector of *East-Tysted* in *Hampshire*.

LONDON: Printed for *Will. Crook*, at the *Green Dragon* without *Temple-Bar*.

XIX

STERMONS

of the

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of the

A
SERMON
Preach'd before the Right Honourable
Sir ROBERT CLAYTON,
Lord Mayor
OF
LONDON,
AT
GUILD-HALL Chappel,
December 7. 1679.

By THOMAS MANNYNGHAM, M. A.
and Fellow of *New-Colledge* in *Oxford*.

Printed by the Lord Mayors especial Order.

LONDON: Printed for *Will. Crook* at the *Green Dragon* without *Temple-Bar*.

THE
MUSEUM

OF
THE
MUSEUM

PSAL. 119. v. 67.

*Before I was afflicted I went astray ; but now have
I kept thy word.*

THE Lot or Distribution of Afflictions, especially on the Good and Wise, which by many of the Heathens was urged as a grand argument against Providence, and which serv'd to countenance either their total denial of it, or their Murmurings against it, is now amongst us Christians made the great conformation, as of its Existence, so of its Justice and Goodness too ; since our Holy Gospel has assur'd us, that suffering for righteousness sake Martyrdom, and the scandal of the Cross, are promis'd, and *graciously appointed for the priviledge, triumph, and glory of the Heroical Christian. And albeit those severer blessings, which were so proper for the Infancy of the Church, requiring a most strict Discipline, and glorious Examples for a standing Rule and Encouragement to Posterity ; and which

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were

* Phil. i.
29.

were so remarkably verify'd in the immediate persecutions of the *Apostles*, and the succeeding Centuries of *Martyrs*: I say, albeit those more *rigorous mercies* seem'd now to have expir'd in these our days, since our Emperours are become *Christian*, and our Kings *nursing Fathers*; since *Credit* and *Security* are the ornament and guard of *Piety*, *Affluence* and *Honours* the *National* rewards of *Virtue* and *Religion*; yet notwithstanding all these *smooth Appearances*, these hopes and flatteries of a new *Paradise*, and a *Triumphant Church*, the Gospel must be fulfill'd, and * whosoever beareth not his *Cross*, cannot be a *true Disciple*, a *true follower of Christ*; but every person who has enter'd himself into the *Covenant of sufferings*, must with all humble resignation wait, and with patience undergo his * *predestination to Afflictions*.

* Luke 14.
27.

* Rom. 8.
29.

Now the *reason* and *justice* of this proceeding with *wise* and *virtuous* men, has continually tortur'd the enquiries of the *Learned* through all *times* and *Sects*, although with very different events; rendring the *Epicurean* careless and independant on *Providence*, the *Stoic* sententious and *witty*, but the true *Christian wise* and *humble*, who considers that the best man on earth is still a *grievous sinner*, and highly deserving

serving the severest *Temporal Afflictions*; that according to the *Law* of rational nature, the wicked are in a great measure, without the immediate interposals of *Omnipotence*, permitted the *freedom* of their *wills*, a dominion over their *ordinary actions*, and consequently the *molestation* of others; who, with a pious confidence, expects a mighty recompence in the next world, at the *revelation* of *righteous judgment*; who glories to follow the **Captain of his Salvation*, made *perfect* and consecrated through *sufferings*; and rejoyces with *St. Paul* to compleat and *fill up in his flesh the remainders and relicks of *Christs sufferings*, as if every Christian were to be in some measure even *crucify'd* for himself. * Heb. 2. 10.

These are some of those most powerful *considerations* which may sufficiently evince the *justice* and the *necessity* of our *Afflictions*; but the *Royal Psalmist* in my *Text* presents us with a further *argument*, even of their *goodness* too, in relation to those manifold *advantages* which they bring to *Religion*. And that,

- I. As they respect every *Individual*, and may be called *Personal Afflictions*.
- II. As they respect a *Church* and *Nation*, and may be called *Publick Calamities*.

And first, as they respect every *Individual*, either the *Wicked* or the *Righteous*, being often found the *best expedients* to convert the one from their *vicious Habits*, to confirm and improve the other in their *course of Piety*.

And first, *Afflictions* are often found the *best Expedients* to convert the *wicked* from their *vicious Habits*.

* Porphyrius in vita Pythag.

It is reported of * *Pythagoras*, that he could tame wild beasts with the *Morality* of his presence, and suspend their *natural horror* with a *Precept*: but the commanding part of the world has long since lost this *secret of Restraint*, even in more proportionate objects: every *bold sinner* is become more *Magical* in his constitution, than that *hardned German Sen-uertus* writes of; his *obstinacy* has steel'd his very infirmities into *Armour*; so that the sharpest *reproofs* men dart at him, either *reflect*, or drop short, like a *charm'd Bullet*: if their *Inve-tives* are poignant and severe, he sets himself on his guard, and holds those sins the *closer* about him, with which he is *cover'd* as with a garment; if their *insinuations* are gentle, mild, and beseeching, they fall like the *Dew* on the *Rocks*, which onely serves to nourish those *Serpents* that inhabit them; for he makes their
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indearments but *forms* to offer up his *Lusts* in, and gathers *Courtship* from their *phrase*: Grant that he hears them * *gladly* for the *newness* of their Topic, or becomes * *almost* a Christian by the *terror* of their *Eloquence*; yet will his next *disorder* so scatter those discourses, that they usually prove no more beneficial to him, than the quick moments of *Lightning* to a Traveller in the night, who before he advances one step forward, has lost his *direction*, and is only more *amazedly* relaps'd into his former *darkness*.

* Mark 6.

20.

* Acts 26.

28.

And how can it *naturally* be otherwise, when the whole system of his *thoughts* and *inclinations*, the great bent of his *nature* stands *contradictory* to Religion? how can *persuasions* work on a *petrify'd heart*, or the * *foolishness* of preaching reform the *chair* of the *scornful*? his daily *voluptuousness* corrupts his *natural Conscience*, extinguishes his *first Principles*, and afterwards draws a *thick vail* before his *understanding*: for whilst his *eyes* are *caress'd* with the *visits* and *interviews* of *beauty* and *dress*, his *Tympanum* dancing to the soft *Vibrations*, the delicate *Modulations* of *Harmony*; whilst his *Tongue* and *Palate*, with their exquisite *Membranes*, lye bath'd in all the variety of *Luxury*, and a studied *Epicurism*; his *Smell* incens'd with the costly

* 1 Cor. 1.

21.

costly sacrifice of *Odours*, every return of breath bringing with it the Treasures of *Ara-bia*: whilst, I say, the busie *Machin* is in this Tumult of *sensual Extasie*, this Tyranny of delight, how desert, how neglected must the Cells of *Reason* lye? In this Riot of the Senses, how shall he attend to the still voice of *Judgment* and *Conscience*? Or how shall he perceive the little *spiritual appulses* of reflective thoughts?

Such *Methods* are for the *Ingenious* and the Tractable, the humble and the relenting Sinner; but when either the powers of the Soul lye dissolved in *Prosperity*, or *Contumacy* has skinn'd the Tumour, then can no other discipline prove effectual, than that which sacrifices unto health, that which stabs the Imposthume. Accordingly the Royal Psalmist, having seriously considered the *blasphemies* of the wicked, intreats the Lord to take their *Reformation* into his own hands, to arise with sudden vengeance, and * maintain his own cause. An eminent example of this proceeding, we may read in the *Conversion* of St. Paul, *Acts* the ninth, who, whilst he was raging throughout all the *Synagogues* of *Damascus*, and breathing out slaughters against the Disci-
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* Psal. 74.
23.

ples of our Lord; was *struck down* into an *Apostle* by a voice from Heaven; had his *malice* purged away, by the *Lightning* that shone round him; and from his *blindness*, recover'd a most glorious *Illumination*: for as soon as his *scales* had dropt from his *eyes*, he from thenceforth beheld nothing but *Christ*, and him *cru- cified*.

And although we cannot promise that the Lord will appear to every *desperate sinner* in such a *Miracle*, such a *mercy of consuming fire*; yet doubtless, before the *full measure* of their iniquity is *completed*, there are never wanting to the wicked some such *seasons of Afflictions*, as may create in them *serious thoughts*, and furnish their minds with a *true judgment* of things; and they are never permitted to * *sleep on* till the whole *Agony of Divine goodness* is over.

* Matth.
26. 45-

How conspicuous was this *method* in the Antient *Excommunications*? when the sinners were not only excluded from the *Service* and *Sacraments* of the Church, but were delivered over to the *buffetings* of Satan, to sicknesses and torments of Mind, to terrifying *Dreams* and horrid *Illusions*: these were the *severities* that reduced them to a *captivity of thought*, to pover-
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ty of spirit, to their *whole* years of prostration, and to the humbling of themselves through all the *degrees* of Penance.

The *Obstinate* and the *sensual* must have the Law again delivered to them in *darkness*, *Clouds*, and *dreadful Thunders*; and when the *terrors* of the Lord shall have open'd their ears to discipline, and set *scourges* over their hearts, then may the *standing Ministry* take effect, and the *arts of persuasion* enter; for so we have read of a *deaf* person, who as easily perceived the least *whisper* of a voice whilst a *drum* has beaten at his ear.

* Luke
15. 19.

That * *rich man* in the Gospel (as we may probably guess from his *delicious fare*) scarce ever once thought of *Heaven*, till he lifted up his eyes in *Hell*; whereas, if he had received but a *small portion* of those *Torments* in his *life-time*, he might from hence have taken a *swyer prospect* of *Heaven* through a *less Chasm*, and have discovered a place for himself in *Abraham's* bosome.

Those *young Courtiers* of *Abdera*, who went distracted from the *Andromeda* of *Euripides*, ran raving about the Town a *whole Summer*, Acting and reciting in every corner of the Streets, with all the *Rabies* of the Play in their mouths;
and

and notwithstanding there were made several applications for their *Recovery*, continued on their *frantick Jollity*, till the following *Winter* starved their *Poetick Fury*, and cool'd them into *Common Sense*.

A *Bed of Sickness* may reform that man, whom the *Law*, the *Prophets*, the *Gospel*, nay, and one risen from the dead, would never have reclaimed: for, when having danced through various *Scenes of false pleasure*, and *wild mirth*, and drawing near to the last *Act* of that *Fable*, *Life*, his *Distemper* shall then chance to give him the dreaded *leisure* of his thoughts, how quickly will the *Gospel* break in upon his *retirement*, and set all its *contempts*, all its *prophanations* in array before him? how will his *Objections* against *Revelation* * then melt away, like the *Canaanites* before *Joshua*; and his strong *Scepticism* grow sickly, and consume at the victorious appearance of *Truth*? how different will his *Imaginations* then be, from those that were the entertainment of his *hotter bravery*, when his *Constitution* was *Athletick*, and his *Blood* in all its *boast and pride*; when his *vital Sulphur* was strong, and his *Pulse* beat high within him; when in his prosperity he said, That *Virtue* was a path

* Exod.
15. 15.

too narrow for the *Generous*, onely a beaten way for the loaded *Ass*; that *Deliberation* was the cowardice of thought, *Vice* the exuberancy of Parts, and *Piety* the wisdom of the Spleen? But lo, now the long-resisted notion of a *Deity* breaks out and kindles upon him, it even haunts and persecutes his reflections; 'tis about his paths and about his bed, and spies out all his ways: If his thoughts can ^{*} ascend into *Heaven*, it is there; if they go down into *Hell*, it is there also; if they take the Wings of the Morning, and remain in the uttermost parts of the *Sea*, even there they shall perceive the terrible works of the Lord, and his Wonders in the Deep; if peradventure *Darkness* covers him, yet behold, the Lord comes riding on that Cloud, and then even that *Darkness* will be day: now will his long-abused Soul grow Conscious of her own *Immortality*, and his Mind swell with inward Argument; 'twill be no more accounted a Vapour in the Nostrils, or a little spark in the moving of the heart, but an eternal subject of *Glory* or *Confusion*: now let him tell me, if he can, how ravishing the *Psalms* of David are, beyond the *Odes* of Pindar, or the *Lunacy* of Lucretius; how venerable a plain

* *Psal.* 139.
v. 8, 9, &c.

plain *Homily* appears, how full of *Sacred Apothegm*, how each *Paragraph* contains somewhat *Infinite* and *Immense*, and a *Canaan distils* from every *Text*!

Wherefore if now, even in *this his day*, he will be obedient to the vast infusions of his *Conversion*; if he will constantly maintain the great *Current of Repentance* in its proper *Channel*, and with all *Sincerity* live up to the *vows of his Sickness*; then may he be advanced into my *Second part*, and be numbred amongst the *Righteous*, where *Afflictions* are sure to meet him again, though with *another face*; for as they are often found the *best expedients* to convert the *obstinate* from their *vicious habits*, So,

Secondly, They do *confirm* and heighten the *Righteous* in their *course of Piety*.

He that considers the *slow progress* of *virtuous Habits*, the constant sollicitations of the *World* without him, the continual *Treacheries* of his own *Nature* within, the secret and malicious *Insinuations* of all the *Powers of Darkness* that are round him, will readily confess, That the frequent and most instant admonishments of *Afflictions*, are the best *Guards* against *Vice*, the surest strong Hold against all those

Enemies; and that the Implacable Canaanite onely defends that Land, that Israel against which he fights.

* Plat. 2.
Repub.
* Ο Δίσι-
ς ὡς
ἰσχυροί,
&c.

We find *this* state of Afflictions almost every where recommended by the *wiser* Heathens; which did not proceed from any Ostentation of Wit, was not any Rant of Stoicism, but the result and sobriety of their *best Reasoning*, and sprang from the cooler Counsels of *Philosophy*; consonant to which, we meet with a most remarkable sentence of *Plato*, in his **Republicks*, whereby you would imagine that he prophetically describ'd one of our *Primitive Martyrs*; where he says, *That to approve a man heartily righteous, he must be scourged, tortured, bound, have both his eyes burnt out; and in the close, having suffered all evils, must be Impal'd or Crucify'd.*

Neither was it the affectation of the retir'd, or a melancholy Doctrine of the Cell, but grew a *Maxime* even amidst the *softnesses* of Courts, and gained the Suffrage of the *Noble* too: Let one instance out of many suffice, and that of *Philip King of Macedon*, concerning whom prophane History relates, that having in one day succeeded in three notable Enterprizes, he immediately implored the gods, that they would be so propitious to him, as to expiate
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that immoderate prosperity with some *misfortune*, and temper it into a draught fit for Mortality.

Moreover, what is more remarkable, 'twas chiefly from *this State*, that most of their eminent *Heroes* were Canoniz'd; for, after they had been broken and dissipated here on earth by vast *Calamities*, then were they plac'd amongst the *Stars*, and their mighty Souls collected into their assigned Orbs.

Even the ancient *Patriarchs* (who lived before the *Mosaic Institution*) passed away their numerous years in Sorrows and Pilgrimages, mighty Judgments, or *Ægyptian slavery*: And about those times (according to the best conjectures of Ecclesiastical Authors) the righteous *Job* flourished in his *Afflictions*, and now remains to all posterity, a stupendious example of Religion and Misery.

Besides, in the establish'd œconomy of the *Jewish State*, (which though it vvas so full and pregnant of the happiness of *this World*, that its *Political appearance* vvas nothing but the promise of a Temporal prosperity) yet vve find, that for the most part, amongst the *Jews*, their stoutest Leaders, best Kings, and noblest Prophets, were most severely treated vvith Crosses and sharp *Afflictions*. And

And now, if the constancy, equanimity, and all the gallant worth of the best of *Heathens*, the Righteousness of the antient *Patriarchs*, the Valour, Wisdom, and Integrity of the more renowned *Jews*, have been signaliz'd and made conspicuous chiefly by their *Afflictions*; surely *Christianity*, which has plac'd *Immortality* in a fuller light, which has set an exceeding glory before us to animate our *Contentions* in *Tribulation*, and has given us an infallible assurance of that astonishment of Men and Angels, a *Crucify'd God*; ought in all natural reason to be productive of infinitely more illustrious *Effects* under its severer dispensation: especially if we consider, that there is not a *Vertue* proposed to our *Imitation* through the whole life of our *Saviour*, which has not for its appendage that which the Animal man calls *Misery*, although it proves, in the event, the onely winging of the Soul, the highest exaltation of *Humane Nature*, which had never been honoured with the *Union of God*, if it had not been in order to suffer.

But yet *Christianity* would be a strange irrational Doctrine, and as eagerly derided as the Stoical Apathy, if from its *Principles* and *Duties* we should endeavour to perswade men that

that in *Afflictions* and *Miseries* there was a *sensitive pleasure*, or at least no sensitive regret: *Virtue* and *Piety* do not charm us into a *Lethargy*, do not lessen the Impressions of *Pain*, or the resentments of *Injuries*; they rather improve them, by how much the *Temperate* and the *Intellectual* are more *keen* and exquisite in all their *perceptions*, than the *Sensual* and *Debauched*; so that the true Christian is altogether as sensible and as conscious of the *Wounds* and *Indignities* offered to his Nature, as the *Voluptuous* and the *Revengeful*; but he bears them with an entire submission to the *Providence*, *Correction*, or *Trial* of his Heavenly Father, not onely without *Murmurings*, but with Joy, * exceeding Joy, by reason of that * 2 Cor. 7. *Prospect* that is still before him; a *Prospect*,⁴ which shew's the *duration* of *Misery* short and vanishing, the *Recompence* of it immeasurably great and Eternal. This was St. Paul's comfort in the midst of his * perils, *fightings*, and *jeopardies*; of his *stripes*, *prisons*, and *deaths*: when he was a *Gladiator* in the world in the behalf of Christ, a *Spectacle* and * Theatre to Men and Angels. Even our blessed Saviour himself * 1 Cor. 4. 9.⁹ was pleased to sustain his *suffering Humanity* with the full *Confidence* and *Expectation* of

* Heb. 12.
2. of the * Joy that was set before him; for then he despised the shame, and endured the Cross, when he looked through the darkness of his Agony and Crucifixion, and beheld his * Glorification above Principalities and Powers, his Exaltation at the right hand of God.

Afflictions are those storms that do fix and strengthen our Principles, that settle and secure our Fundamentals; that fasten our Religion, not on the complacencies of our Affections, and the accidental deliciousness of a prosperous Piety; but on strong reason, deep consideration, and an invincible wisdom in spiritual concerns. On these waves are we dashed the nearer Heaven, till our Hope and our Faith advance into Hypostasis, into the * evidence of things not seen. These are the two-edged swords, the sharpnesses that perform the true Anatomy of the Christian, that pierce and search to the * dividing of Soul and Spirit, joints and marrow, to the distinguishing of true Piety from Temper: for many specious acts and offices in Religion, do oftentimes proceed more from Constitution than Precept; are not so much the certain effects of a steady Judgment, as the casual efforts of a warm Imagination; as 'tis not strength and choice, but weakness and infirmity, that makes a man

man *Run*, when he should onely *Walk*; whereas, *Afflictions* prove us invincibly constant to our *Resolutions*, and *pursuit* makes us cling to the *Horns* of the *Altar*.

Besides, they are *Tryals* which *Hypocrisie* can never stand; they pluck off its *disguise*, and make it quit the *Stage*; they shake and ruffle the man till they discover a true *Vital Devotion* from a *Mechanick Impulse*; which, like the *motion* of a *Paralytick*, argues not *progression*, but *disease*.

They give us an exquisite *relish* of those *Mercies* we do enjoy, wean our *Affections* from the *world*, prevent our *surfeits* of *prosperity*, and place us in a continual preparation for *Death*: Moreover, what is not so commonly insisted on, they enlarge our *Experience*, and give our *Faculties* a miraculous *perfection*. For, do but consider what *excellent discourses* are owing to the *Pen* of the *Mourners*? what *Divine* * *Consolations* we * Boeth.
have receiv'd from the *damps* and *horrors* of a *Prison*? what * *constancy* and peace of * Lipsius.
mind from the *incirclings* of *War*? What *Meditation* from a *Martyr'd King*? as if mens *Understandings* had been *purg'd* and *refin'd* by their *Afflictions*, and their *Faculties* vex'd
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into *Intuition*: as 'tis observed of the more *Intellectual Platonists*, that by long *fastings*, and frequent *severities*, they raised themselves unto those *Abstractions* and pure *Idea's*, which some men are not yet *Dieted* to apprehend: whereby they did in a manner resemble those *Prophets* of old, who receiv'd their *Inspirations*, and delivered their *Oracles* in *Tortures*. Nay, perhaps the renowned *wisdom* of ancient men is not so much extracted from long *observations* and repeated *experiences*, as from the *Lectures* of their *Gout* and *Stone*, as from those *infirmities* which accompany their *Age*.

Neither do they give a *perfection* onely to mens *natural powers*, but more especially an extraordinary *advancement* and *supereminency* to their *Spiritual Capacities*; making them * *partakers* of Gods *Holiness*. It must be confess'd, that many have very *resolutely* undergone great and formidable *Torments*, even death it self, in its most cruel and vilest circumstances, out of false and unworthy *Principles*; such as *Phanatick Obstinacy*, *National Custom*, *Secular Gallantry*, meer *Sullenness* and *Stupidity*, blind and misguided *Zeal*, and what is more remarkable, even *Jesuitical policy*: but these spurious and equivocal *examples* are so palpably discerned from those excellent

* Heb. 12.
10.

cellent persons who have suffer'd in the behalf of the Religion of the Gospel, with true Christian meekness and patience, that they need not in the least disturb our present argument: for had these false Martyrs that general conspiracy of Graces, which Afflictions always produce in the truly Righteous? did they manifest in their demeanour and conversation that fruit of the Spirit summ'd up Gal. 5. 22. viz, love, joy, peace long-suffering, gentleness, goodness, faith, meekness, and temperance? if so, they could never have been enemies to Civil Government; they could never have scornfully rejected the humble addresses of holy Confessours, and good men; have wilfully stifled the Evidences and convictions of Truth; have design'd and acted barbarities, contrary to all natural justice, moral goodness, and heathenish civility. No, the afflicted righteous man has no such concerns upon earth; he leads a * life hid with Christ in God, dwells in * Col. 3. 3. the Contemplations of Heaven, is exercis'd in pious Raptures, and incompass'd with the Ministry of Angels: his earnest Devotions gather vigour and accent from the acuteness of his pains, from the overwhelmings of an horrible dread; whilst he considers and knows, that all his persecutions will arise into the enlargements of future happiness,

happineß, and his fiery tryals be purify'd into a glory round his head.

Where would have been the *Annals* of the *Heroick*? Where would have been victories of *Faith* mention'd *Hebrews* the 11, if it had not been for *Swords*, *Tyrannies*, *wild beasts*, for the numerous inventions of persecuting *malice*? Hence have proceeded all those *Miracles* of *patience*, *courage*, *humility*, *resignation*; that inspired complacency under *Torments*, suitable to what *St. Chrysostom* Rhetorically writes of the three *Children in the Furnace*, *ἑυχχαρίτας ἐν βασάνῃ ἀπέλαυσαν*, that is, they *expatiated* there with as gay a freedom and relaxation of mind, as they would, had they been on the plains of *Mesopotamia*, or walking in the gardens in the *East*.

No Joy like to that of the *Righteous* under the glory of his *Tribulations*: How dead and vapid are all the *Blandishments* of the world to him, who is exercis'd in *spiritual Agonies*; in the *Olympics* of the *Soul*? who when *Persecution* ceases, can yet obtain for himself a *Crown of Martyrdom* by strict *Abstinencies*, holy discipline, and the rigours of *Mortification*? That even by these methods can compleatly conquer and make innocent that *Triumvirate* of *Afflictions*, *Poverty*, *Disgrace*, and *Sickness*, which the world hath

hath dress'd in such *frightfull representations*.

For what relish can there be in the abundance of Riches to one, who has tasted the recollections of a *Religious Poverty*! who can be sedate and divinely busie amidst the *peevishness* of Want, and with *Socrates* maintain a deep and *quiet Contemplation*, with a *Xantippe* at his ear? who considers, how *Poverty* is a state so *tolerable*, that it has been courted and chosen by many persons, before ever any particular Providence had pointed out the *Necessity*, or laid the constraint? A state so *commendable*, that 'tis made one of the most solemn Vows of those who at any time engage themselves in a *Religious Order*; that it was always *recommended* by men who were best able to give a true judgment of things, and had dedicated their lives to Wisdom and Philosophy. But above all, that 'tis sanctifi'd and made *Evangelical*, by the *History* and *Example* of our *Blessed Saviour*, who has not spoken a much *harsher* thing in his *whole Gospel*, than what relates to a *confidence* in riches and great abundance; allowing onely a * *bare possibility*, a possibility with God, *with whom all things are possible*, for the refuge and *salvation* of the wealthy: as it were, not receiving them within the ordinary

* Matth.
19. 26.

nary extensions of his love and tenderness, but referring them to the omnipotence, and last reach of his mercy.

What are the acclamations of *Fame*, or the obloquies of *Scorn* to him, who considers how intoxicating a great *Reputation* is, how apt to raise Tumours in the imaginations of the best of men, and to tincture their reflexions with pride and vain complacency? who calls to mind, that there is not usually a more precarious thing on earth, than he who has been nursed up with flatteries and applauses, who has liv'd upon publick breath, and been the *Idol* of the admiring multitude; that such an one is the Creature of every *Hyperbole*; that he may be transform'd and fashion'd by every modish *Epithite*, and complemented into all the absurdities of opinion and action: who sadly reflects how the voluptuous and plausible, with *Herod* in the * *Acts*, are often panegyric'd to *Death* and *Hell*, by the officious *Blasthemies* of the *Rabble*: who considers that an abused *Reputation* does often break more illustriously through a cloud of *Infamy*; and let whatever happen, yet a Blot on his name here, may give it a fairer Character in the sight of *Angels*, and make it more legible in the *Book of Life*.

* 12. 22.

Lastly,

Lastly, it must be confess'd, that *Health* is an inestimable Blessing; that it was the chiefest of all *Temporal Promises* in the *Old Testament*, without which no other could have been enjoyed. But yet if we consider what *nourishment* and fewel it often administers to the grossest *sensualities*, what dangerous *temptations* lie in the bosome of the *healthful* continually pressing for admission, and how greedily they are many times entertained by those who are *strong* to undergo the *labours of iniquity*; we shall be apt to acknowledge, that *sickness* is a proper *season* for the *exercise* and *acquisition* of many *graces*, or at least that 'tis a *happy impotence*, in respect of the most *wasting vices* we are subject to; that a *firm constitution* of *mind* is often wrought from the *diseases* of the *Body*, and the *Soul* grows more *active* and *refin'd*, by still working out its *own separation*; that the *mortal part* of us, by a continual succession of *little dissolutions*, may be better prepar'd to drop with ease, and just maturity, into that *final one* of *death*; which, when it meets a man in the full *Tyde* of his *prosperity*, and the *luxury* of his *Temper*, with what *confusions* it assaults his *Triumphant mind*, with what *violence* it rends his *strong ligaments of Life*? No one will more readily

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part with his *earthly Tabernacle*, than he that by *indispositions* and long *sicknesses*, has been taught the trouble of keeping it *Tenantable*; he will rejoyce to sleep with his *Fathers*, to be eased of the *ruines of Adam*, the *dishonours of Original sin*, and to resign up his *dust and ashes* for *Immortality*, and a *glorious form*.

Thus we have seen by what *gracious arts*, *strengths*, and *assistances*, *Afflictions* may not onely be *patiently born* by the *Religious*, but also improv'd into *real comforts*, and heightned into all *natural and spiritual advantages*; and this may be done, not onely by persons in their *private concerns*, but also in their *relative and publick capacities*, and as they constitute a *Church or Nation*: which brings me to my *second General*, viz.

II. Briefly to consider *what advantage Afflictions bring to Religion*, as they respect a *Church or Nation*.

Those narrow Reasoners, who, measuring *Divine Providence* by the modes of *humane inspection*, thought it *trivial and perplexing* for it to direct every *Ordinary Agent*, and to mingle its *concourse* with *particulars*, have notwithstanding been very generous and liberal, in allowing a constant and ample *superintendency* over
Churches

Churches and Nations: and that there might be nothing wanting to the *magnificence* of *Providence* in their Government, have super-added peculiar *Stars* and *Angels* for subordinate ministrations. What appropriate Schemes of Government God Almighty is pleas'd to establish to himself in his presiding over those greater *Bodies*, is no mans Province to inquire, nor within his capacity to declare; but however, this we may be certain of, and it has been confirm'd by the experience of all Ages, that ordinarily *Nations* may expect their *prosperous* or their *adverse seasons*, according as their *Virtues* or their *Vices* shall exceed.

And although *prosperity* be the Vote of Nature, the thirst and instinct of the Soul, inso-much that *Isaiah* brings in the *Jews* begging a kind consenage from their Prophets, * *Speak unto us smooth things, prophesie deceits*; Torment us no longer with your *Desolations* and *Captivities*, those prodigies of a distemper'd sleep, but let your *Dreams* be a continued Pageantry of *Heaven*, and all your *Visions* a *Shechinah*: I say, although this be the universal voice of Mankind, and that with the *Israelites*, we lust for a *Canaan* in the very *wilderness*, are calling for new *luxuries* of mercy, whilst we are despising
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* *Esay. c. 30.*
v. 10.

the former; yet the Lord *graciously* hears our Prayers, and grants us a *denial*; knowing, that in plenty and ease, we are apt to forget our Maker; but when he *smites* us, we *turn back*, we *seek* him, we *inquire* of him? we publish *Fasts by Law*, transfer our *Policies* into *Piety*, and make the depths of *Empire* serve *Religion*: even so the appearance of a *Comet* improves *Astronomy*, better than all the *ordinary* motions of the *Stars* and *Planets*; and the *Sun* invites more eyes towards *Heaven* by its *Eclipse*, than by its *constant splendour*.

The certain vicissitude of *sins* and *judgments*, *mercies* and *provocations*, hath in a manner render'd all *Church-History* but *Repetition* and *Tautology*: Thus God dealt with the *ancient Jews*, thus with the *first Christians*, and so he continues to *deal with us*: and although we cannot without detestation and amazement recall those * *numerous ingritudes* of *Israel*, committed within the space of *forty* or *fifty years*; yet if we reflect on our own *Chronicle*, within near the same circuit of time, we shall be apt to conclude the *Jews* but *puny sinners*, as the *horror* of *Regicide* seems to lessen the *guilt* of *Murder*: for did not the *memories* and *obligations* of our *Fathers*, immediately cool upon almost
as

* Psal. 106.

as great a deliverance, as the Miracle of the Red-sea? and did not we within a while after *mur-
mur* and rebel against *Moses* and *Aaron*, the best Monarchy, and the best *Hierarchy*? and in that *Interregnum*, when our King was but gone into the midst of the Cloud, to learn *Afflictions*, and to commune with the Lord; did not some of us set up a Calf in *Horeb*, and worship that molten Image? when we were brought into the promised Country, οὐκ ἐπεισάλα χεῖρ, with the secret, but most powerful hand of Providence, did we not run after the Counsels of *Balac*, and commit Whoredom with the Daughters of *Moab*? and has not the Lord visited for this too, with as great a Plague? and, having now a while enjoyed the lots and divisions of our Inheritance, are not some amongst us erecting Altars on high places, serving *Baal* and *Ashtaroth*, and returning to the antient Idolatry of the Land? These are our parallel provocations with *Israel*, and shall not our judgments be greater? even in this our Land, our sins are become our severest Executioners; for do not *Heresie* and *Schism*, *prophaneness* and *hypocrisie*, like the four winds in the description of a Tempest, blow all together! insomuch, that we may paint our Church, like the Planetary figure, with a dart in every limb; for its whole body now ap-

pears onely a larger constellation of Wounds.

Wherefore now is the proper and advantageous season nobly to maintain the Purity of our Faith, and to defend the wisdom of our Discipline, to lay aside all peevish Principles, and sullen Separations; to conspire in nothing but mutual Charity and publick Love; to heighten our Devotions by numbers and ardency; to encompass and besiege the mercy-seat of Heaven with importunity and holy violence.

Now let our witty Gallants leave off their foolish Jestings, and irrational Scepticism, their customary, if not malicious levity in Sacred things; and with their solid Ancestors, grow wise and severe in their Conversation, faithful and friendly in their ordinary dealings, generous and brave in their publick Actions, manly and solemn in their Religious Duties. Let our Magistrates assume an Heroical spirit, and dare to be righteous where the wicked prosper; let them with wisdom, integrity, and zeal, execute Justice and Judgment in this our Land, and then the Lord will withdraw his: for who can tell but that the courageous and fervent Magistrate, like
 * Phinehas amongst the Jews, may even now remove a National Calamity with his Javelin, with his speedy and zealous execution? Let
 our

* Psal. 106.

v. 30.

our Princes be cloathed with Sackcloth, and for a while make their Thrones in the dust: Let our Priests be deck'd with Righteousness, Courage, and the preparations of Martyrdom; let them rejoyce to be made an Anathema for our Church, and to bless our Nation through the midst of their flames.

And now to sum up all our fore going discourse as briefly as we can.

I. Let the bold and prosperous sinner, who after many Afflicting Calls to Repentance, continues still to sin on with an high hand, let him with fear and trembling conclude, that his Impunity now proceeds from Gods greatest vengeance, and the not Afflicting of him any more, from the very fury of his wrath and indignation; as those Arrows flie swiftest vvhich flie invisible, and vve often miss the blow, by the excess of anger. Let the obstinate Atheist, who vvill not be reform'd by present judgments, but even after melting becomes nothing but dross; that asks who the Lord is; after so many plagues of Conviction, let him know, that he vvants but few degrees of being reduc'd unto the utmost Analysis of hardning, of being consummated into the constitution of the damn'd, the eternal glass of Hell fire.

II. Let the *Afflicted* righteous man rejoyce, that his *infirmities* explore the strengths of Heaven; that by his *Tryals* is manifested the Victory of Faith, the omnipotence of grace. That 'tis the

* τὸς θάπ-
σεως ἡ φύ-
σις. S. Chris.

* *business* of Afflictions to create in him a due consideration, hearty contrition, strong cries, increase of reverence, and the enlargements of Piety.

III. And let us of this Church and Nation consider, that as we certainly are (and without ostentation or any secular interest be it spoken) the most perfect, and the sincerest part of the Catholick Church now existent, so we trust that 'tis the particular indulgence of Almighty God to keep us up to this our refinement, by constant persecutions: to correct and abate our personal defects, but to confirm and make our Doctrines more *Illustrious*, by the implacable oppositions of Phanatick rage, and Jesuitical malice: and if we farther reflect on that unparallel'd wisdom, learning, and moderation; that most rational and substantial Piety, Charity, and Devotion, which integrate the constitution of our Church, we shall be ready to acknowledge it highly expedient, that, with St. Paul, we should have a *Thorn in the flesh*, and be often under the buffetings of Satan, the designs and attempts of unreasonable and malicious adversaries;

faries; lest we should be *exalted above measure* with our *super-eminency* of Doctrine; lest we should be puff'd up * τῇ ὑπερβολῇ τῆς ἀποκαλύψεως, with ^{* 2 Cor. 12. 7.} our abundance of Revelation.

And let our *Enemies* now destroy our *City*, let them burn down our *Temples*; if we cannot sing Praises under their *Roofs*, we will Repent under their *Ashes*; we will meet in Dens and Caves of the Earth, and by those obscurities, those stealths of Worship, render our Religion more *Apostolical*, more *Primitive*. Yet will we set our *Moses* in the gap, to see if peradventure the Lord too will Repent, and turn away his *Displeasure* from us; to this end we will humble and prostrate our selves, grow *Pioneers* in *Devotion*, and countertermine them with our Prayers; and should the *Destroying Angel* be already come forth, should Judgments be already commission'd for our Ruine, yet will we pray against Decree, against *Predestination* it self; and * Lord, if it be possible, ^{* Mat. 26. 39.} let this Cup pass from us!

F I N I S.



PRAISE and ADORATION.
OR, A
SERMON
ON
TRINITY-SUNDAY
BEFORE THE
Univerfity at *Oxford*. 1681.

By THOMAS MANNINGHAM, M. A.
late Fellow of *New-Colledge Oxford*.

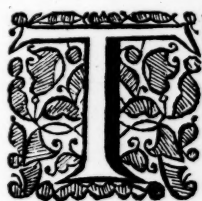


L O N D O N,
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PSALM 103. V. I.

*Bless the Lord, O my Soul ! and all that is
within me bless his holy Name !*



Here is an *Habitual*, and also an *Actual* praising or Glorifying of God : the *first* consists in a regular conformity of our Lives, or the general course of our Actions to the holy Will and Commands of God : But *Actual Adoration*, which is to be the Subject of my Ensuing Discourse, is it self a peculiar and solemn part of Divine Worship : which does not only consist in an open recitation of Hymns and Spiritual Songs, but also in a silent Exultation of our Faculties, and a Religious warmth of Soul wrought by Heavenly Objects.

Now there are many Words and Phrases in holy Scripture, especially in this Book of Psalms, which are often us'd to express the same Duty of Blessing or praising the Lord ; And though they are promiscuously inserted (as certainly they ought to be, either in Popular or Poetick Writings) yet

are they, many of them, of peculiar limitation and significancy; which being somewhat stated and explain'd, may serve to establish a full and easie notion of what in my following Discourse I shall make more copious and less nice reflexions.

Wherefore our most humble and worthy Apprehensions, our sincere devout resentments of the Divine Perfections, are necessarily requir'd to constitute the *Invisible Adoration* of the Heart, and Soul, and Spirit; which from its Vital and inward heat, is continually displaying it self into great variety of External Evidences, according to the diversity of those objects about which it is immediately conversant. So that we may be said to *praise* the Lord, when we declare his free and most excellent works of Mercy and Justice, of Creation and Providence: to *Magnifie* and *Adore* him, when we set forth his incommunicable and Natural Excellencies, such as his Omnipotence, Immensity, &c. which joyntly consider'd, with his Universal Dominion and Sovereignty over all Creatures, may seem to signify all that we mean by the *Glorious Majesty* of God. We may be said to *Bless* the Lord by our wishes and words; and being the good we wish is Extrinsic to his Nature, and not yet obtained, as, that the whole World may be converted and fear his Name, &c. we must be sure to bless him with our
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endeavours too : But chiefly this *Blessing* is effected by our most solemn *Gratulations* ; for seeing we cannot confer any real good on God, we must continually express our joy and gladness for his actual possession of all possible perfection. To *worship* him, usually denotes a most humble posture of Body, when we incline towards, or prostrate our selves on that Dust out of which we were made. We *Glorifie* God with our Mouths ; and accordingly the Psalmist calls his Tongue his Glory, Awake thou my Glory. *Thanksgiving* is an open profession and a hearty acknowledgment that we have received a Benefit most freely, and without any merit of our own. *Adoration* and *Thanksgiving* seem to differ in these respects : we *adore* God for things that were acted long ago, which concern not us any more, than that they were the Effects of his Omnipotence, as for all the Wonders done in the behalf of the Children of *Israel* : *Thanksgiving* relates to those Benefits which either we immediately receive, or whose effects are communicated to us. Also we *adore* God for his Judgments and his Vengeance, however displayed, either on our Enemies, or on our selves ; for which we are not properly said to return *Thanksgivings* ; because *Adoration* respects the *Justice* of the Action, *Thanksgivings* the goodness of it. These Words and Phrases being
thus

thus somewhat explain'd, I shall make no scruple to use them again in their popular sense and freedom, according as I shall find occasion for them, in my farther amplifications on the Text, which I will endeavour to handle in these three respects.

I. You may be pleas'd to consider the *Necessity* and *Excellence* of *Praise* and *Adoration*. *Bless the Lord, O my Soul.*

II. I shall endeavour to shew what are those *Faculties* and *Capacities* of the Soul, whereby this *Adoration* is perform'd. *All that is within me.*

III. I will point out some of those *Benefits* which will arise from a *Worthy* performance of the *Duty*. *Bless the Lord, &c.*

I. You may be pleas'd to consider the *Necessity* and *Excellence* of *Praise* and *Adoration*. *Bless the Lord, O my Soul.*

Prayers and *Praises*, which bear the name of all that we can properly call *Divine Worship*, are as well the *Eternal Dictates* of *Nature*, as the most *Sacred Commands* of *Revelation* ; and if there may be allowed any remarkable precedence in these high-

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er Duties of Natural and Reveal'd Religion, *Praise* or *Adoration* seems justly to challenge that Prerogative: for should not we first acknowledge our Being, before we view and lament its imperfections? should not we return our sacrifices of Gratitude for what we have already received, before we implore the Divine Benignity for further accessions, fresh supplies, and new assistances? Common Justice obliges us at all times, first to look back and magnifie the Lord for our actual preservation, before we presume to put up our Petitions for pardon and future security; and it requires a Psalm of Thanksgiving, that we are in a capacity to know our Wants, to survey our Infirmities. The meanness of our nature has indeed placed us below the possibility of making any Recompence, and yet the indigency of our condition still calls upon us to make fresh acknowledgments: and however imperfect these oblations are, yet are they the only shew of real service we can render, the only Image of Requital which our Creator has indulged us.

And as this Adoration is our indispensable Duty, so 'tis our Advantage and our glory too: 'tis not only the business of our Creation, but the Excellency of it; and we never appear in a more exalted State, than when we *Glorifie*. In the performance

mance of this Duty, we more eminently make good our Communion with Saints and Angels, whilst with those blessed Spirits we constitute the same Choire, and make one Universal Hallelujah.

Nothing surely can be more *Just* and *Natural*, than to imploy our breath to the glory of him who gave it us : nothing more *profitable*, than to magnifie the Lord into greater Mercies to our selves : Nothing more *delightful*, than to be always full of glorious Conceptions, always pouring forth the Language of Blessing and Affection ! *Prayers* are but the Mournful Draught and Table of our Mi-
sery, the representation of our Ship-wreckt Na-
ture : *Repentance* has a gloomy side ; but *Praise* is Faiths and Reasons Triumph, a bright, unmixt, im-
maculate Joy, and only wants some few degrees of being all we can conceive of Heaven. Therefore

II. You may be pleas'd to consider what are those Faculties and Capacities of the Soul whereby this Duty is perform'd.

Now the powers of the Soul which are more eminently concern'd in the *Acts* of Adoration, seem to be *these Three*.

1. Our Reason. 2. Our Imagination. 3. Our Affections. For we may be said to Praise the Lord with

with our *Reason*, in these two respects. 1. When it perfectly and freely submits to the *High Mysteries of Faith*, or the *Doctrines of pure Revelation*. 2. When it humbly and devoutly busies it self about the *Nature and Attributes of God*, manifested in the *Works of Creation and Providence*; and though they are objects of *Revelation* too, yet have they a sure foundation in *Right Reason* and *Natural Religion*, and therefore may safely admit of a *modest and affectionate enquiry*. We may be said to praise the Lord with our *Imagination*, when we study to adorn our *Divine Conceptions* with the most *Excellent Idea's*, with the most *lively Representations* we can invent.

Lastly, We may be said to Praise the Lord with our *Affections*, when the whole Duty is perform'd with strong vehemency of Soul, and intenseness of Spirit, with the Unions of *Love and Wonder*, and such like bright Affections as perfect and exalt our most *Spiritual performances*. Of these in their Order.

1. We may be said to Praise the Lord with our *Reason*, when it perfectly and freely submits it self to the *High Mysteries of Faith*, or the *Doctrines of pure Revelation*.

And is it not an especial Excellency of the *Christian Religion*, that as all its Precepts for *Life* and

Manners are so perspicuously deliver'd, and so perfectly agreeable to the best conceptions of Mankind, that the *humble* Person cannot mistake his way to Heaven; so also there are such Hights and Depths in the recesses of our *Faith*, as perhaps the Seraphims cannot comprehend? And although these Propositions of our *Belief* also be as *clear* and *Evident* as History and Language can make them; as infallibly *true* and *certain* as that God who has reveal'd them; yet even in our modest contemplations on them, the excessive glory of the Revelation is apt to strike back, and scatter our Natural light into the Confusions of Broken Knowledge and Admirati^on; into Humility, Love, Praise and Resignation; thus *perfecting* our Natures, whilst it confounds our Enquiries! So that the most *Speculative Mysteries* of Christianity, how Incomprehensible soever in their *Intrinsic Natures*, are yet as serviceable and conducive to the Ends of Religion, (*viz.*) the *glory* of God, and the promoting *true Holiness*, as the most practical and familiar Doctrines and encouragements of the Gospel.

Were indeed our *Mysteries* like those of the ancient Heathen, whose *Adyta* and *Penetralia* were but so many Cloysters of Separated Impurity, so many Concealments of Spiritual Craft, or of Mystical and Appropriated Lust; then the nice examining

ning World might very well complain of the Im-
 postures of Priests, of the absurdities of a Supersti-
 tious Faith: but when the *Mysteries* we pretend to,
 are not such as are made so by Shrines, Temple-
 characters, and a Traditionary Caution; but such
 as are expos'd to the promiscuous, yet humble view
 of all men, in *Confessions*, *Creeds*, and *Catechisms*; and
 being thus expos'd, they are no *Incongruities* to our
Moral conceptions, as most of the Heathen's were;
 nor yet *Contradictions* to our *Natural Reasoning*, as
 some would have them; (for they are not such
 objects as lye within its Sphere, or within the reach
 of its common Axioms) but are rather so many
 Humiliations of our Understandings, so many
 Gracious Affrightments, and incomprehensible in-
 dearments of our Souls unto *Love* and *Obedience*:
 So that if the thoughts of a *Trinity* in *Unity*, and a
Unity in *Trinity*, amaze thy mind, thou may'st pre-
 sently relieve thy self with this contemplation,
 That all this Unconceivable Distinction of *Subsi-*
stences extends it self to thy Benefit and Comfort,
 to reach thee out of Perdition and thy Primitive
 Curse! that all this Ineffable *æconomy* of the Divi-
 nity is thy Redemption, thy Sanctification, in a
 Word, thy *Multiply'd Salvation*! And considering
 likewise, that on one side we have the exprefs De-
 clarations of Holy *Scripture*, the Definitions of Ge-

neral Councils, the Writings and Devotions of Primitive *Fathers*, the Blood and Consciences of Holy *Martyrs*, to testify and seal their early *Antiquity*, their Venerable *Certainty*, and most faithful *Conveyance*; and then on the other side, that there is nothing but Scholastick *Subtilty*, and presumptuous *Enthusiasm*, to *Weaken* or *Corrupt* them; bold *Philosophy*, malicious *Cavilling*, and impious *Blasphemy*, to *oppose* them; I say, considering all these things, what possibly can deter any good and humble man, even in this perverse disputing Age, from triumphantly embracing the *Mysteries* of Faith with a strong and heroical Assent, with a noble captivity of Mind, and the most vigorous *Acts* of *Adoration*?

Happy had it been for the Christian World, if these *Eminencies* in Religion had been always guarded with a Flaming Cherubim, and been only made the illustrious Themes of *Praise* and *Adoration*! But now, alas! the Controversies of the Church about these higher points, will hardly suffer us to speak *Devotionally* of our *Mysteries*! *Grammatical* niceties, and *Socinian* figures, have weaken'd the Native Reverence of many Texts! Every *Dutch Systeme* is arrogantly big with the bold Explications of the *Mysterious Trinity*, and of those heights and depths before which the very Angels tremble and vail!

vail! What if some holy Persons of old, perhaps of more Piety and devout Affections, than Learning and Philosophy, were admitted (like *Moses* into the Cloud) humbly to converse with God about this Dreadful *Mystery*, to be a Bank and a Mound against an eager and impetuous *Heresie* then raging in the Church, and to be a standing Authority against all future swellings of proud Contention; yet there is no reason but that there should be some restraint also about *this Mountain* too, to fence off the Multitude and Common Beasts, and to keep the Viler Herd at awful distance, lest they break through unto the Lord, to gaze and perish! *Exod. 19. v. 21.*

2. We may be said to *Praise* the Lord with our Reason, when it humbly and devoutly busies it self about the *Nature* and *Attributes* of God manifested in the Works of *Creation* and *Providence*; And although they are Objects of Divine Revelation too, yet have they a sure foundation in *Right Reason*, and *Natural Religion*, and therefore may safely admit of a modest and affectionate enquiry. Bless his holy Name.

Where, by the *Name* of God is meant all that we are able to conceive of his *Perfections*, his *Nature* and *Attributes*; and those not as they are *Metaphysically* handled, and jejune mingled with the

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Definitions of the Schools, but as they are most pathetically set forth in *Holy Scripture* by his miraculous works, and *gracious dispensations* to Mankind.

x Alas! it is not the dry Skeleton of dead and shapeless Reason, or the Scholastick joynring of prodigious Terms, (which represent an Image rather *Gastly* than *Admirable*) that can excite and animate our *Gratulations* and our *Praises* ; but there must be the Life and Features, and all the *Moving Elegance* of the Frame, to give us bright conceptions of its Dignity. And therefore we find that *Holy Scripture* scarce ever meddles with an *Attribute* in its *Absolute* Nature, but only in a *Relative* and endearing way ; and that *Creation* and *Providence*, (which are richly pregnant with all those *Divine Perfections* which most nearly concern us) are the two chosen and most sublime *Topi's* on which the *Eucharistical Psalms* are chiefly spent.

And who among us can forbear from breaking forth into acts of *Praise* and *Adoration*, when he considers how the Almighty was pleas'd out of his Infinite and Boundless *Goodness*, according to the *Freedom* of his *Eternal Decree*. I must not say to Empty, but to ^{discovers} ~~irradiate~~ himself ^{his omnipotence} into this amazing variety of Beings, this stupendous *Fabrick* of the World, indefinite to our most *Travelling Conceptions*, and only less infinite than *He* who made it ?

it? Here we may behold his Wisdom in its Throne, and praise him in the Firmament of his Power! whilst we attentively recall how by his Word the Heavens were made, and all the Host of them by the breath of his Mouth! how he spread out the Sky like a Molten Glass, and ordered the ballancings of the Clouds! how he stretch'd out the North o'er the empty Place, and hung the Earth upon nothing! how he form'd the first Man out of the Dust of the Ground, breath'd into his Nostrils the immortal ~~Habitus~~, or Breath of Life, and made that last Imperial Draught to stand the Beauty, the Dominion, and the Sabbath of all his wondrous Works! in a Word, how ravishing a Reflection must the Creation needs be to Men and Angels too, when God Almighty is Represented in the second of Genesis, as it were sitting down, Contemplating, and with all intellectual Complacency, surveying the Accomplish'd Miracle! *finding every thing to be very good.*

And, as for Providence, what fuller matter for our Celebrations have we, than to consider, how all the unaccountable Passages here below, which seem so rugged, and like wild Contingencies to us, are notwithstanding particularly directed by the certain guidance of an Almighty Wisdom, and in their proper seasons produc'd by a Beautiful Order of Causes! that not only Universal Nature, but Nations, Cities, Private persons, their Policies, Justice, Thoughts and

and *Contrivances*, are evermore *Actuated, Advanced, or Confounded*, by the imperceptible streams of a *Divine Prerogative* ! And that all that multitude of strange Appearances, which look like so many Monstrous and Extravagant *Lines* to us in *this position*, will one day be reflected into a *Regular piece*, and make a glorious Figure in the *Beatific Vision* !

I cannot well conceive how the *Epicurean* could ever be thought effectually to *Praise and Worship* the *Deity*, only for the bare *Excellency* of his *Being* ; whom he fancied to be like some *Persian Monarch*, Morosely Great, full of himself, and his one Solitude, of a *Cloyster'd Majesty*, or a *Providence* that never stoopt below the *Heavens* ; whereas the *Stoic* more truly tells us, *Nulla Majestas sine Bonitate* ; and we are sufficiently satisfy'd that there was nothing so powerful to awaken *Gratitude*, and reconcile men to the *Sacrifices of Religion*, as that *Transcendent goodness* and particular *Care* which men evidently found to flow from what they *Worship'd*. I grant the *Sun*, by reason of its *bright Appearance* and resplendency, will naturally excite a *Transient Wonder* in *Beholders* ; but yet I question whether ever it would have been *Ador'd*, (as it certainly was by the greatest part of the *Heathen World*) and have had its *own Frankincense* offer'd it again, if it had not been for that *Annual*

nual and *Experienc'd Course of Benefits*, which its continual Influences Hatch, produce, and perfect, for the Generations of Men.

What weighty ingredients, and commanding Subjects of *Adoration*, were the Extraordinary Managements of *Providence* in behalf of the *Jews* and their Religion! And accordingly we find the *Royal Psalmist* every where paraphrasing on those great and numerous *Miracles* of *Egypt* and the *Desart*, in an exceeding sublimity of Phrase, in all the Raptures of *Eastern Poesie*! and here might be one reason given why the *Inanimate Creation* is so distinctly call'd upon in the *Old Testament* to Praise the Lord; because so many of those Beings had started from their own *Law* and *Natures*, to be either an Eminent *rescue*, or a mighty *Conduet* to the Chosen people; that in the *Jewish æconomy* it is hard to determine, whether greater *Miracles* were perform'd by the Ministry of the *Elements*, or of the appointed *Angels*.

2. We may be said to praise the Lord with our *Imagination*, when we study to adorn our *Divine Conceptions* with the most *Excellent Idea's*, with the most lively *Representations* we can invent: for not only Reason and Judgment, but also Imagination and Fancy; not only the *Firmament*, but even the *Meteors* too, are call'd upon to praise the Lord.

The *Imagination* is the chief Spring and Engine of our *Affections*; it gives Sublimity, Spirit, and Vivacity to our *Conceptions*, Beauty and colour to our *Expressions*, and communicates all those agreeable *Illustrations* which serve to adorn the *severity* of *Reason*. The exactest *Science* we are acquainted with, cannot supply us with such cautious forms of Speech, but that they are full of *Solecism*, extremely defective and inadequate, when apply'd to Notions concerning *God* and *Heaven*: The most accurate *wisdom* of Words that can be invented, cannot defend it self from many *Absurdities*, when *positively* conversant about an *Infinite Object*, and which cannot be fully comprehended; because in such a case there is a greater Latitude of still shewing what a thing *is not*, than what it *is*. But then what we want of strict *scientific* propriety in our Discourses concerning *Divine* subjects, may be nobly supply'd by rais'd and *figurative adumbrations*: And this is wholly the business of the *Imagination*; which, when it has warily receiv'd the *Truth* and *Worth* of its Object from a *superiour faculty*, may be allow'd to raise the Mind into a nobler Amplitude of thought, and to kindle it into vaster *Conceptions*; and then to beautifie and set them forth with all those proper *Ornaments* which usually recommend a *speculation* to our *Affections*.

Fancy, indeed, is not permitted to give a Positive and *definitive* sentence, or to close up its Period with an *Anathema* ; but it may search for lively *Representations* : For such *similitudes* of things as may best suit with the *Analogy* of our *Natures* ; also for such transcendent and *superlative Terms*, as are most apt to inflame the Soul, and to *shadow* to us the spiritual *secresie* of *Mysterious Truth*. And therefore the *Holy Scripture* has every where exhibited to us its heavenly *Wisdom* in *Parables*, and *sensible Types* ; and proportion'd its *Revelations* mores to the *Imaginations* of Men, than to their more *subtile* modes of *Reasoning*. Therefore also God appeared to *Moses* in a *Cloud*, and his *Glory* shone through a *Veil* ; that since the *Prophet* was not able to sustain his more open *Appearance*, he might with safety understand his *Infinity* by the concealment of an *indefinite* and *mysterious Declaration* ; and more ardently desire a further *Manifestation* of those *Excellencies*, which were but imperfectly revealed to him in remote and distant *Scenes* : for no man seem'd more acquainted with God than *Moses*, and no man seem'd more importunate to know him better : *I beseech thee shew me thy Glory*, *Exod. 33. 18.*

Similitudes and *Metaphors* in *Religion*, are those *Clouds of Incense* wherewith at the same time we both enter and obscure the *Sanctum Sanctorum* : We

receive those sensible Representations, and gracious Condescensions which God hath been pleas'd to make us of his own *Nature* and the *other World*, in the same manner as the Disciples did the Discourses of our Saviour going to *Emmas*: we have not a full *comprehension* of what is thus *Figur'd* to us; but yet we are religiously affected, we have a *spiritual Sensation* of its unutterable import, and our hearts *burn* within us.

The Strength and Vehemency of the *Imagination* will sometimes carry forth the *Reason* and *Judgment* to make *new Discoveries*; 'twill excite them to take such *Circuits* and *Travels* in the contemplation of *Eternal Beings*, till the Soul is ready to *swim* and grow giddy, and the *speculation* turns almost *Apoplexy*; it will sometimes actuate the mind to a stretch and emanation beyond its *present Order*, to a taste and immature anticipation of *unproportion'd Knowledge*: And this does not proceed from the heat and elevation of contemplative and *splenetic* Heads, but it is the sober attestation and examin'd experience of more fix'd and solid Brains.

It is reported of a *Metaphysical Divine* of our own Church, that by a long assiduity of thinking and a constant ardour of Meditation, he could sometimes refine and sublimate a *Theorem* to that degree, till it became too nice even for his own examination.

amination, when he had abated of that *Temper* in which he first fram'd it; that when the *intellectual fire* was out, and his *Brain* was sunk into its ordinary dimensions, he could not justifie that speculation to his cooler review, which he was certain had an exact conformity to his more rais'd Capacity.

However, we need not fear any *Illusion*, any *Phanaticism* from the *innocent Excesses* of the *Fancy*, whilst they are only made the *private Nourishment* of an *Holy Life*; whilst they only promote our *Adorations*, not determine our *Opinions*; whilst they only enter our *Closet-Devotions*, not our *Publick Services*, or *Creeds*. It being also easie to distinguish by the *concomitance* or *absence* of *Humility* and *Love*, when our minds are gently fill'd with *Divine Images*, or when they are *Enthusiastically possess'd* with *presumptuous Enquiries*. And thus the *Imagination*, the meanest and most trivial faculty of the *Humane Soul*, under a good management may be an admirable Instrument and incentive of *Divine Praise* and *Adoration*; even as God Almighty thought fit to chuse the *Rainbow*, that Circle of phantastic colours, for the *Symbole* and *Sacrament* of his Beloved Attribute, his *Mercy*.

3ly. We may be said to *Praise* the Lord with our *Affections*, when our *Adoration* is perform'd with
strong

strong vehemency of Soul, and intenseness of Spirit, with the Unions of *Love* and *Wonder*, and such-like Bright Affections, as *perfect* and exalt our most *spiritual* Duties.

The *Will* is also comprehended in the *Affections*: For as the Common *Passions* in their worst acceptation are the Deformities and Turbulencies of the *Animal Nature*; so the *Affections* are only the fresher gales of *Virtue*; the more enliven'd Acts of the Rational and Superiour *Will*: and as the former raise commotions and irregularities in the *Blood* and *Humours* of the *Body*; so these latter invigorate the *Faculties* of the *Soul*, making them *Heroical* and *Divine* in their Emanations.

Now as the capacity of the *Intellect* is much larger than that of the *Senses*, so the amplitude of the *Will* and *Affections* far surpasses that of the *Understanding*; and therefore God has requir'd that our *Desire* and *Love* of him should be more *perfect* and complete than our *Knowledge* of him: for we are bound to entertain his *Perfections* with the closest adhesion of *Heart* and *Soul*, though we can apprehend them onely with a *Partial* and enigmatical *Knowledge*.

Let men therefore boast of their Mighty *Reasonings*, their close *Deductions*, their strong-link'd *Consequences*, and their elaborate *Demonstrations* in
Reli-

Religion ; when they have done all to justify themselves in a *cautious advance* towards Heaven, they will find that the *Best Divinity* consists in *Love* and *Wonder* ; and that there are such *enlargements* of the Soul arising from these *Affections*, as none can signify, none can conceive, but those who have lain under the *Blessed Experience*.

III. I will endeavour to point out some of those *Benefits* which will arise from a worthy performance of the *Duty*.

Now this *Holy Exercise* being worthily perform'd, will exalt our *Faith* beyond the reach of *Sophistry* or *Prophaneness* ; 'twill establish in us a *permanent love* to Goodness, and a temper of antipathy to the contradictions and contumelies of *Vice* ; 'twill convey our fervent *Meditations* to such safe and peaceful Heights, till the false Beauties of the World make no Impression on us, and its keenest *Temptations* are out-distanc't : It will secure all the stages of an holy Life, and reduce that *Barbarous, Warlike, Stubborn, and Malicious Religion*, which is now in *Vogue*, to the truly *Ancient Primitive Christianity* ; to a cheerful and serene Principle of *Meekness, Humility, constant Obedience, and Universal Love*.

When the Soul is made *tender* with this *Heavenly Converse*, made apt to *kindle* at every representation

tion of Divine *Goodness*, to meet and embrace with every *attribute*; how vile and loathsome must the *deformity* of Sin needs appear? The very *Transports* of *Adoration*, whilst they continue upon us, are a natural preservative against the Encroachments of Vice; and when the *Holy Agitation* is ceas'd, it commonly settles into a lively calm of lasting *Gratitude* and *Love*.

But to speak more particularly, *Praise* and *Adoration* are actions *perfective* of those very *Faculties* which perform them.

For, they give a Divine Brightness to our *Reason*, free it from the illusions of *Sence* and *Passion*, fix it on useful enquiries, and in all its Discoveries make it serviceable to the *Sanctuary*: for not onely *Religious*, but even *Natural* objects may be contemplated and examin'd by the humble *Adorer* into *Mysterious* subjects of *Devotion* and *Wonder*.

The True *Christian Philosopher*, even from his common observations in *secular Learning*, will by a due *Analysis* of *Meditation* open to himself a delicious prospect of *Heavenly Glories*; pursue every *Motion* and *Effect* to its first *Cause* and *Author*, till he finds his *Scale of Contemplation* to look like *Jacobs Ladder*, with *Angels* ascending and descending: whilst the proud *Enquiring Naturalist*, who sacrifices more to his *Hypothesis* than his *God*, will reap
no-

nothing but Presumption and Contempt of Heaven from his Conversation even with the *Divinest* Objects. He will call a True *Miracle* the *Luxuri-
riancy* of *Nature*, an Extraordinary Act of Providence; only the *sudden eruption* of a *Natural*, though hidden Cause; or at least he will debase these *immediate Operations* of the Almighty to some cheap piece of *Motion* and *Mechanism*, that may serve to ease and pacifie his Wonder; thus loosing the improvement of his *Faith* and *Humility*, by the Arrogancy of his *Wit* and *Invention*!

This exalted Exercise of *Praising* and *Blessing* the Lord, will also fill the *Imagination* with *Heavenly Imagery*. 'Twill adorn it with the *Vine* and *Pomgranate* of the *Temple*, making that *Faculty* an holy *Receptacle* of pious *Emblems*, which in its Corrupt Nature is the chief Seat and Empire of *Original Sin*; the *Infernal Theatre*, where all the busiest *Scenes* of *Temptation* are display'd. 'Twill teach us not to lay out our best superlative words on *Earthly things*; not to embalm *Rottenness* and *Corruption* with the *Epithites* of *Divinity*; not to *Deifie* the *Ambitious* with sacred *Oratory*, or to commit *Idolatry* with a too *Bounteous Invention*; but to reserve a peculiar *Hierarchy* of *Language* for our *Superior Intercourse*.

Lastly, It will spiritualize our *Affections*, call them off from the defilements of the World, make them languish in unaccountable Unions, and give them a tender Sympathy with all the Endearments of the *Canticles* : It will create in us such an *Habitual* Indulgence towards the *sweetnesses* of a Religious life, that amidst the Avocations of the world, the disturbances of secular business, and the *Afflictions* of *Common Conversation*, we shall be able to maintain a *secret Under-current* of pious Aspirations and Affections.

Let us therefore summon up all that is *within us*, all the *Faculties* and *Powers* of our Souls to *Bless* and *Praise* the Lord with fervent Gratulations ! For surely, Christianity is not only a *bare Avoydance* of Evil, a plausible course in *Moral Actions*, or an External living up to the *Decency* of a *Station* ; (which yet in a Degenerate Age are no mean Patterns and Examples) but certainly there are requir'd some *Affectionate Heats*, some *Breathings* and *Pantings* after further degrees of *Holiness*, and an *Indefinite Perfection*. And though the cold *Logicians* are apt to call this a *Spiritual Romance*, and the effect of a Religious *Spleen* ; yet we know of what *Complexion* they were, who styl'd the *miraculous effusions* of the *Holy Ghost*, *Drunkennes*, and the fumes of *New Wine* ; *St. Pauls Learning*, and the Sobriety of his Reason, *Madness* and *Distraction*. Sure-

Surely, no man can be an *Heretick* in his *secret Communion* with *God*, or a dangerous *Enthusiast* in his *Inward Adorations* : And if some *Weaknesses* have been found among the *private Ardours* of the *Retir'd*; alas! what are they, but the glorious *Frailties* of the *Pathetic Soul*, the Noble *Extravagancies* of a *Seraphick Temper*, and an impetuous *Devotion*!

I know there is a *lower Draught* of *Christianity*; but I speak a *practical Mystery* to the *Wise*, to the *Perfect*, to the *Prophets*, and *Sons of the Prophets*; who know how to be warm and affectionate in *Religion*, without being *Superstitious*; how to *Adore*, without being *Idolatrous*.

I speak to *you*, who are plac'd in all the *Circumstances* of an *Extatick life*; who are so nearly acquainted with the *intelligible World*, that what is but plain *Picture* to the *Vulgar*, is *Hieroglyphick* to *you*; they must be contented with the bare *External View*, whilst *you* enrich your minds with the more *Excellent Moral and Mystery*: To *you*, who are able to compose and consecrate the *Recollection* of your *Daily Studies* into an *Evening Hymn*; whose *constant* *Employment* consists in such an *Eminency* of *Spiritual Duties*, as others faintly attempt in seldom *Festivals* with *secular Mixtures* and divided *Powers*. To *you*, lastly, who are perpetually attending on the *Altar*; who love to
 speak

speak of the Glory of Gods Kingdom, and to talk
 of his Power ; who are continually standing before
 the Throne, having your lives hid with Christ in
 God, in Internal Joy, and the secrecies of an Incom-
 prehensible peace ; who live under such an Extra-
 ordinary sense of the Divine *Wisdom* and *Goodness*,
 that you find it difficult to refrain from publishing
 his Perfections continually, and from letting the
 Mistaken world know, that it is our *Privilege*,
 our *Duty*, and our *Excellency*, never to cease from
 uttering in *some measure* our *Gratulations* and *Praises*
 here on Earth, till they Expire into *Greater* ; till
 we arrive to those *Perfect Harmonies* above, where
 our *Glorify'd Souls* and *Bodies* shall for ever dwell
 in an *Eternal Triumph* of *Adoration* and *Amazement* !
 where, like the voice of *Trumpets*, of *Thunders*,
 and like the noise of many *Waters*, vve shall for
 ever sing *Hallelujah* ; *Salvation*, and *Glory*, and
Honour, and *Power* be to the *Blessed Trinity* : And
 again we shall sing *Hallelujah* !

F I N I S.

INTRODUCTION

BY J. H. B. JONES

1885

Imprimatur.

Feb. 8. 1685.

*C. Alston R. P. D. Hen.
Episc. Lond. à Sacris.*

A
Solemn Humiliation
FOR THE
MURDER
OF
K. Charles I.

With some
R E M A R K S

On those Popular Mistakes,
Concerning **POPERY, ZEAL**, and
the Extent of **SUBJECTION**,
which had a fatal Influence in our
CIVIL WARS.

L O N D O N :

Printed by *F. Collins* for *W. Crooke* at the Green
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PSAL. LXXIX. v. 8.

O Remember not against us former Iniquities! or the Iniquities of them that were before us!

THE repeated Practices of Rebellion in this our Land, and our continual dread of Imminent Judgments, do add a new *Seasonableness* to this days Humiliation. And let us add a new vigour to our Interceedings with the Almighty, to prevent those Punishments which we so highly deserve.

For we are this day met to bewail the greatest *National* sin, except that which the Jews committed in Crucifying the Lord of Life. A sin which hath made us a Scandal and a Proverb of Reproach to other Kingdoms, a miserable and divided

ded people within our selves, and a dreadful Theatre of the continual Judgements of God.

There was doubtless a general corruption of Life and Manners that disposed this Nation to enter into such horrid Counsels, and to engage in such furious attempts: Luxury, Wantonness, neglect of Religion and wise Discipline, first forfeited the protection of Providence, and then God delivered up an infatuated people to their own Passions and false Zeals, and let them follow their own Imaginations.

It is indeed to no good purpose (at least in this place) to lay the *whole Guilt* upon any particular Party amongst us: That may be the business of an Historian, but not of a Divine: That may serve to awaken Governours, but will not contribute towards the attonement of our God: That may give Men Rules of worldly Policy, but will never work in us a true and Spiritual Compunction.

Sharp

Sharp and eager Reflections may promote Revenge and Malice, but will hardly produce a general Humiliation and Repentance. Whatever Designs our Adversaries formed, we may be sure it was *our Sins* that gave them their Success.

The Tragedy is acted, the Murder completed, the anger of the Almighty is provoked, the Nation has sinn'd, and the Nation must repent ; or else there is nothing but a fearful looking for of swift and final Destruction. But O! *Remember not against us, former Iniquities !*

It is not requisite at this time to engage in any exact method of Discourse, the Subject of this days Meditation being somewhat too big for the common Rules of Art: 'Tis the property of great Passions to know but little Order.

The sudden effusions of a pious and Loyal Heart, with some general remarks on the more fatal Springs and Principles of

Faction and Rebellion, are more suitable to this Solemnity, than the smother compositions of a mind at leisure.

Let such as please, study to be Elegant under the Indignation of God, and the Infamy of a Kingdom; all that I shall at present attempt, shall be onely to manifest an humble and an Holy concern in every period I pronounce.

The English Nation had been long held in singular repute for their Noble, their good Natur'd, and Loyal Courage; and not onely the Neighbouring Kingdoms, but the remoter parts of the Earth, had been Witnesses of their unalterable Affection to their Kings, whom they cheerfully followed in their Expeditions, with constant and unwearied Duty.

But the abomination of this day has almost silenced all our former Praise; and the stain of this days Murder has cast a blemish on our ancient Glory.

How

How must we blush to think that it shall be always read in story, *How that English men stood round a Scaffold with their Muskets and Javelins to guard and forward the Murder of their own King.*

Surely the strangeness of the Fact will make men suspect the truth of the History, they will abhor the Record that shews them such a Villany! But yet does not this days Assembly, does not this present Generation too truly attest it? but can they, can all Posterity attone for it?

The favour of Providence, and the Honour of our Country, which we have lost by our Rebellions, we must recover by our Humiliations: The Victories of the Field must be turned into the Repentances of the Temple; and the active Nobleness of Exploits, into meekness and sufferings for Truth and Holiness, if ever we expect that the Lord should forget the Iniquity of this day.

Pontius

Pontius Pilate, willing to give some check to the importunate malice of the Jews, who so tumultuously demanded the Crucifixion of our Lord and Saviour, put this harsh and dishonourable Question to them; *Shall I Crucifie your King?* He cannot be crucified, but your Name also must be crucified with him, in the Supercription of his Titles; for he shall be crucified *the King of the Jews*.

So might it this day have been put to the English Rebels, *Will you murder your King?* the Father of your Country, the Vice-gerent of God, the Fountain of Justice, the preserver of your Laws, and the Guardian of your publick Peace and Order? Will you murder your own most just and natural King? so Wise, so Meek, so Pious, and so Devout a King? whom Providence & Succession, your own Laws, and your Consents have established in the Throne, and of which his own Vertues had made him most worthy? Will you murder that King who has parted with so much of his
Pre-

Prerogative for your satisfaction ? who has delivered up a most able Counsellor to your importunate and unjust Petitions, and wounded his Conscience for your peace and safety ? who has undergone the rudeness of your Victories, your Prisons, and your Mockeries of Justice, with the same mildness and constancy which he shewed in the fulness of his Empire ! who has given up every thing to your implacable demands, but your truest Liberties, your Laws and Rights, and your established Worship ?

But 'tis too late now to ask the Question, and I shall forbear to continue the Figure any longer. They have acted the Crime ; they have brought an Eternal Infamy upon the Nation, an indelible blot upon Religion, and I fear an Hereditary Curse upon this miserable Land.

But why should those be concerned in the trouble and confusion of this day, who had no share in the guilt of it ? for are there not many now living who may justly boast
of.

of their extraordinary service to that Excellent Prince, and of the honour they had of suffering with him ? And were not many of us unborn when this accursed thing was committed ? Yet however this was most properly a National Guilt, because so many of all Orders, Ranks, and Callings amongst us were engaged in that *Rebellion* which brought forth this execrable Fact ; and in sins of this nature the Children must either inherit the Curse, or atone for the Iniquities of their Fathers.

None of us, how innocent soever, either in our own actions, or those of our progenitors ; None of us, though never so Loyal, either in our Principles or our Parentage, are above the reach of this days amazement, are beyond the necessity of this days Humiliation : For publick sins, of such example, such scandal and contagion as this, like the first Rebellion of Man, remain a debt upon Posterity, and involve more in their unhappy consequences, than the immediate Instruments themselves, or the Off-spring of those who
first

first acted them : For when God upon such a provocation as this, comes to reckon with a Kingdom, who can escape the terrible Visitation , who can abide the Almighty Wrath ?

They were but few in comparison with the whole Body of the Jewish Nation, that were immediately concerned in putting our Blessed Saviour to death ; they were not many, perhaps onely a mercenary Rabble, who petitioned for his Crucifixion, and undertook to answer all the Appeales of his Bloud at their own and their Childrens peril : Yet when the time of their Visitation came (which was not till *Forty years* after the killing of their King , when perhaps most of his Murderers were dead and rotten) every Age, Sex, and Family that were in *Jernsalem* , shared alike in the common Calamity ; the Famine, the Pestilence, and the Swords of the *Romans* had no commifion to distinguish.

When the Divine Vengeance for the
Bloud of our Martyr will more signally
C break

break out, we know not ; and we beseech the infinite Mercy it may never. Our *Forty years* have not yet expired, neither have the *Romans* as yet prevailed against us, or the Inundation of Sects overwhelmed us : How soon they may, he alone can tell, who alone can hinder ; we have no better security left us, than strong Cries, deep Repentance , passionate Deprecations, *O remember not against us former iniquities !*

But are we fit persons to intercede ? are we fit to stand in the gap , to turn away the anger of the Lord, and to stop the destroying Angel ? Do not our continued provocations , our daily repeated *personal* sins call for new Indignation on us ? What attonement therefore can we make , or wherewithal shall we come before the Lord ? Can Intemperance satisfy for Hypocrisie, or Prophaness expiate for Murder ? Is Sedition and Rebellion a repenting for the barbarous outrages of a Civil War, or of this days Crime ? Will Oaths, and Curses, and Blasphemies drown the noise of our crying Sins ? Or will the contempt of
the

the *Bloud of Christ*, be a propitiation for the Bloud of the Martyr.

When our late Gracious Sovereign and the Royal Line, were restored by an extraordinary Providence, by a secret and wonderful hand ; was our gratitude returned to God with that sobriety of Christian Joy as became a redeemed people ? Or were the unquiet Zelots of our Land less obstinate in their Opinions, more forward to remit their Scruples, or more modest in their Demands ? And have we not already undergone some *remarkable instances* of Gods displeasure for the Murder of our King, and the Prophanation of his restoring Mercy ? such as a Forreign War, a raging Pestilence, a dreadful Fire, and an actual Rebellion.

As the Jews were wont to say, that in every Calamity that besel them, there was an ounce of the Golden Calf in it, of that shameful and Idolatrous revolt ; so may we also affirm, that in every Judgment that o'retakes us, there is an ounce of the Bloud

of the Martyr in it : or else why are we like that stubborn Generation , such a forlorn people, as to be Hardned under every Calamity, and to turn our most signal Mercies into the greatest Provocations? Why are we continually murmuring, often Plotting, sometimes Rebelling ! Why do we shew so little remorse for our present, for our former Iniquities ; for the Iniquities of this day ?

The Lord does often defer and put off the *extremity* of Temporal Judgments, to see if the next Generation will amend ; but if they go on in the same ways, if they follow their Fathers steps , imitate their bad Examples, and revive their sins, then he executes his Vengeance for both together ; and most justly punishes a people for Offences committed many years ago, because they renew them, because they act them over again, against greater conviction, and with more obstinacy and malice ; as all must do, who continue Schismatical in the Church, or Factionous in the State, after so great a light and knowledge of Truth and Duty,

Duty, and having had so long a time, so merciful a season to understand and to amend their Errours.

There were three things that were more especially active and fatal in our late Distractions, concerning which some did wilfully mistake, though others were undoubtedly deluded.

They were *Popery*, *Zeal*, and the extent of *Subjection*.

The notions of *these* were strangely disguised both in mens Writings and Apprehensions, the effects of these most violent and impious: But since our Restoration and settlement, since mens Spirits have been in some disposition and capacity to receive a rational instruction; all these things have been so plainly declared according to their true nature, so fully stated as to their measure and extent, so frequently inculcated as to their just and sober use, that there is left no further pretence for Ignorance or Mistake; that the Seditious have now no cloak for their Rebellion. For

For *First* in respect to *Popery*. Men have been seriously advised not to measure the Protestant Religion by any peevish opposition to the Papists; nor to account every thing *Popery* that is practised in the Church of *Rome*; but to allow of such a judicious distinction between them, as *Wise* men may know what to *Write* for, and *good* men may know what to *Die* for.

Men have been often told, that our Reformation was no *new Religion*, but onely a necessary and discreet removal of some intolerable corruptions, and an establishing of the *old Christianity* taught us plainly in the Scriptures, and interpreted, where dubious, by the ancient Fathers.

They have been told, that in the Reforming of this Church, all things were acted not by way of Anabaptistical Tumult and Rebellion, not out of a spirit of contradiction and furious Zeal, but by the consultation and authority of the lawful Powers, and according to the just Liberties of a National Church.

What

What fiery turbulency did men shew against the *moderate* and *perpetual* *Episcopacy* of this Land, as if it had been the principal abomination of Antichrist? And yet the voting down of that so dreaded Order was received with a Triumph at *Rome*.

What Outcries were there made, and with what confidence was it asserted, that the chief of our Bishops and Clergy were driving on a Popish Interest, when it was manifest that they were the greatest, nay the onely true Champions against it?

As for some of the more eminent of them, when they could no longer remain with any safety in this Kingdom, where-ever they travelled they gallantly maintained the fight against the Subtleties and Corruptions of that Church, and like *Hannibal* when he was banished from *Carthage*, where-e're they came, they justly raised up Enemies to the *Romans*.

Thus the renowned *Brumhall*, *Cofins*,
and

and *Morley*, &c. carried the War into the Enemies Country, were victorious abroad, though contemned at home ; defended our Church against the strength and power of *Rome*, whilst their Adversaries went destroying of all Christianity here, by contending with the shadow of Errour, by mistaking the Controversie, by shewing great violence, little Learning, no Arguments. By cherishing those Distractions both in Church and State, which gave the greatest blow to the Protestant Cause, and the surest advantage to the Popish Interest, which staggered the Religious, confirmed the Atheist, and made the Enthusiast mad.

Secondly, As to *Zeal* : That was made such an Engine of War, that *Cromwel* thought it the onely Expedient by which he could match the bravery and spirit of the Kings Cavalry ; considering with himself, that the Fury of that Principle would as much inspire the *Multitude*, as Honour and Loyalty did the *Nobles*. This was his peculiar Policy, and to effect this was his singular Art, and this was the chief Stratagem

gem by which he prevailed and Ruled ; for he was forced to make the Army purely *Phanatick*, before he could make it truly serviceable to his purpose, and intirely *His* ; still supplying it with Zealots of an Old Testament-Valour, and perswading every Captain, that he was a chosen *Jehu* to fight the Battels of the Lord.

Sowre Passions, Cenforiousness, and Malice ; Emulations, Wrath, Strife and Envyings, were the black Ingredients of *their* Zeal ; whereas the true Zeal of the Gospel is that which is guided by Prudence, sweetned with Charity, tempered by Meekness.

False Zeal is the very Gall of bitterness ; but that which is true , is the very Top and Flower of Divine Love: The one rages and Rebels ; the other suffers and Dies : The one calls for Fire from Heaven ; the other sends up Incense thither : The one is factiously busie in reforming of the State ; the other is humbly employed in the due regulation of private Life and Manners.

D

If

If men would be truly zealous, let them shew it for Holiness and Righteousness, for Humility, and the decency of Publick Worship. Let them shew it against Sacrilege, Perjury, Covetousness, Hypocrisie, Rapine, and gross Superstition: Not by railing against Ceremonies, censuring the Clergy, cursing the Papists, moving of Sedition, and encouraging Rebellion; but by brotherly Admonitions, sound Reasonings, excellent Examples, singular Modesty, due Reverence, and Attention in our publick Assemblies, by Praises, Prayers, and frequent Communion; by Intreaties, Tears, and solemn Humiliations, by interceding with the Almighty in strict Fastings, and fervency of Devotion, and by averting publick Judgements by an extraordinary Holiness of Life. This is the *Zeal* which is kindled from above, which is first Pure, then Peaceable; the other is kindled from below and is earthly, sensual, devilish.

Thirdly, The last thing I mentioned, was the *extent* of *Subjection*. What was
more

more tampered with in our late times, than the Doctrine of Obedience? What more disguised? what Proposition was accounted more contemptible than Subjection for *Conscience sake*? Every conceited Politician sent forth his new System of Civil Government: Every illuminated Brother, his new Models of Christs Kingdom: every one was for erecting an Empire for himself, and a Platform wherein his own Imaginations might rule.

Yet when they had tried all the several kinds and species of disorder, Government would fall back to its old Form; it could no where rest, but upon the Basis of ancient Monarchy, and primitive Episcopacy.

Surely the Protectors of our Liberties, and the Reformers of our Religion, had a most wonderful prospect of a lasting Peace in the State, and a Godly Discipline in the Church; when the ignorance of the *Multitude* was guided by the Crafty, their ungovernable Passions inflamed by the Re-

vengeful, and their intolerable obstinacy permitted to dictate their own Ecclesiastical Censures.

But now the Essential Properties of Sovereign Power, the Fundamental Laws of the English Monarchy, the unalterable Right of Succession in this Hereditary Kingdom, and the just Priviledges of the Christian Church, have been so clearly stated by wise and able heads; that they have left no room for Cavil, no plea for Ignorance, and no pardon for a malicious Opposition.

More especially the unlawfulness of *Resistance* in any case, and upon any pretence whatsoever, either Popish or Phanatick, has been so strongly asserted, and so fully evidenced through all the Scriptures of the Old and New Testament, through the Histories, Examples and Apologies of the Primitive times; by unanswerable positive Reasons, by a removal of all imaginable Objections, and by the Convictions of former and late Experience; that no man
for

for the future can be a Rebel in this Nation, without being either an Hypocrite or an Atheist.

Thus you see with what Conscience, Learning, Endustry and Perswasion, the *Church of England* has endeavoured to dispel all the mists of former Darkness, to take away all materials for Sedition, and to make all her Members Religious, Wise, and Peaceable !

Especially *Religious*, for the truly Pious will undoubtedly be truly *Loyal*; they will find sufficient business with their own Souls, to keep them from a Factious enquiry into the miscarriages of the State; by studying their own Infirmities, they will be more tenderly sensible of the Temptations of an higher station; they will weep and mourn for those defects, which God, when we deserve it, will amend.

The Lord deliver our most Gracious Sovereign and his good Subjects, from that corrupt Brood of pretended Loyalists, who
blas-

blaspheme God , swagger for the King, curse his Enemies, and damn themselves ! This is not Loyalty, but phrensie ; either the voice of Flattery high-fed, or the Ravings of a feavered Valour.

Loyalty is a Virtue as calm as any of the Duties of Religion ; 'Tis Brave, Modest, and Invincible ; 'tis seated more in the Judgement and Conscience, than in the Imagination and heat of Bloud : 'Tis the highest degree of Humane gratitude tempered with great awe and reverence : 'Tis that which would make a man Pious, Just, and Sober, were it onely to bring down a Blessing on his King, and on his Nation.

Neither is it a Scheme of Policy in the *Brain* that will make a *Christian-Statesman* ; but 'tis the Oracle of Truth and Righteousness in the *Breast* , that will make his Counsel prosper and his Wisdom shine. He alone is best able to give his Prince a sound Advice, and he alone has the best courage so to do, who has first begg'd it himself on his Knees of God : He who
has

has lain prostrate before the Almighty in Humility and Contrition, is the fittest to stand up against the Torrent of a Faction, or the Insinuations of a slier Party. That Magistrate who converses most with God, will like *Moses*, have most Divine Authority in his looks ; he will be the most proper person to stand in the gap, and to turn away the destroying Angel.

But still give me leave to ask that *Humbling* Question : Is this Nation likely to atone for *former* Iniquities, that is scarce sensible of their daily Transgressions ? What solemn Humiliation can be expected from those who confess their present sins without Contrition ? who pray without Devotion ? Who praise God without Affection ? And read the Scriptures without Faith and Obedience ?

When our sins have separated between us and our God, and our Iniquities have hid his Face from us that he will not hear, because our hands are defiled with Bloud ; then 'tis not a melancholy look, the abatement

ment of a Meal, and a formal attendance on divine Offices, that will break our Cords asunder, and appease an Almighty Reven-ger. An extraordinary affliction of Soul can onely wash out an extraordinary guilt.

Is not this the Fast which I have chosen ? saith the Lord by his Prophet *Isaiah*, Chap. 58. v. 6, 7. *to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke ?* but that of Government : *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? When thou seest the naked, that thou cover him ; and that thou hide not thy self from thine own flesh ?* Is it not to bewaile those Divisions which this Church lies under, and those continual Discontents which disorder this State and Government ? Is it not to forsake those reigning Sins which call down heavy Judgements on us ; or which perhaps is worse, withdraw the Mercy of an afflicting Hand, and make us most unworthy of them ! Is it not to practise that sincere Piety towards God, that

that religious Loyalty to our King , that Charity to our Neighbour, that Temperance, Moderation, and Contentedness towards our selves, as alone can make us the Objects of Gods pardoning Mercy ? Is it not that the Priests of the Lord should weep between the Porch and the Altar, and with incessant Supplications cry, Spare thy people, O Lord, and give not thine Heritage to reproach ? Be not wrath very fore, O Lord, neither remember this days Iniquity for ever !

Behold, see, we beseech thee ; we are all thy people ! how long wilt thou be angry with thy people that prayeth ? We are that ungrateful Remnant which thou hast made remarkable throughout the world by thy Mercies and thy Judgements !

Thou hast rescued us from Superstition and Enthusiasm , and hast established the *purest part* of thy Religion amongst us ! thou hast confirmed it to us, not onely by the *Bloud* of its first professors, but by *that* of a most meek and glorious King.

*

E

Behold

Behold, O Lord, see, see, how we are this day united to implore thy Mercy, and not as *once* to call down thy wrath and Indignation upon us ! we are engaged in no other *Conspiracy* now, but that of besieging thy Throne of Grace !

Thou hadst continually a truly Religious and Loyal people in this Land, who utterly abhorred the bloody Act of this day, and all the accursed tendencies towards it ! And as for the *deluded Multitude*, O pardon them Lord, pardon them, for whom our Saviour prayed ; for whom our Martyr prayed ; O pardon them, because they knew not what they did !

Though our Kalender is red with this days Action, yet our Chronicle shines with this days Example : there Meekness, Humility, Patience, Charity and Constancy set triumphant.

It was the honour of *Constantine's* Reign, that he was *converted* to the *Christian Faith*.

Faith. Renowned were those *Emperours* who afterwards *protected* it by their wholesome *Laws* and *Edicts* : Blessed and thrice blessed were those *Princes* who gave *Authority* to it by their admirable *Lives* and *Examples* : But for a *King* to fall a *Sacrifice* for it ; to *Live* in all its *active Duties*, and *Die* in all its *passive Graces* ; this is onely to be met with in the *English Annals* ; this is onely to be read in the *Protestant Dypticks* ; this is the peculiar *Triumph* of *our Church* , and the *Universal glory* of *Christianity* at large.

Let us therefore deeply Repent for this days sad occasion , and then praise the Almighty for this days glorious Event ! Let our Humiliations wear out the black guilt of this days Crime , and our Lives copy out the Example of this days *Martyr*.

Then may we recover the favour of Heaven, and either cancel all the commissioned Judgements against us, or improve them into Mercies !

Then may we become an united people in Church and State ; a Royal Priesthood, an holy Nation : then may we spread our Fame to the uttermost parts of the Earth, and the *purity* of Christs Religion with it ! then may we remain a standing Bulwork against the Policy of *Rome*, and teach some *Protestant Churches* a *Doctrine* which they have not yet compleatly learnt, *The true and Catholick Subjection to the Sovereign Powers.*

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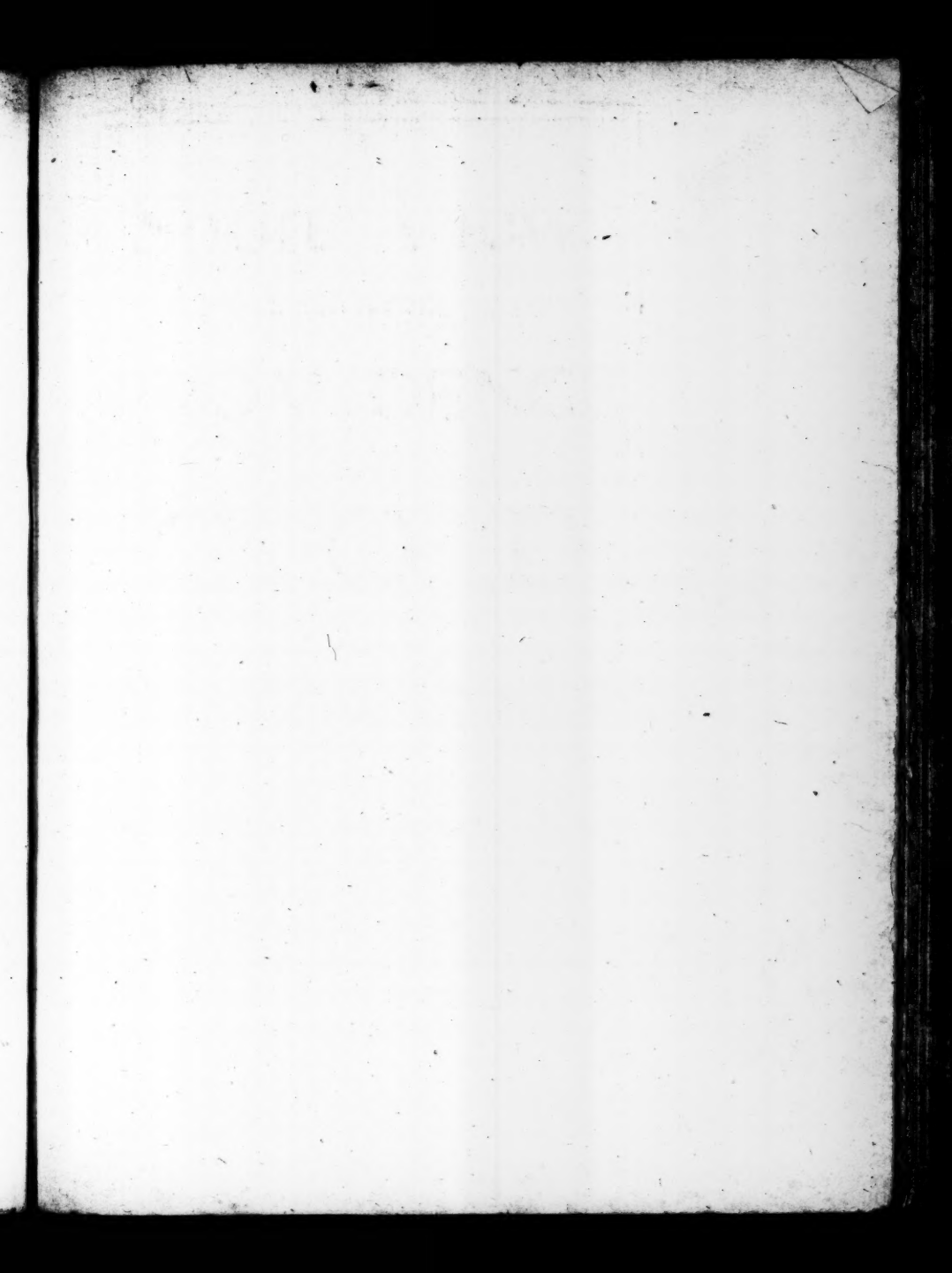
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A
Short View

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G O D

RESTORATION

SUCCESSION

By the Rev. John G. ...
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PSALM L. 2.

*Why do the Heathen rage and the people
Imagine a vain thing?*

THis Psalm, as well as many other which were composed by the Prophet *David*, hath a double meaning; both *literal* and *mystical*: The one relating to himself, and the History of his own life; the other relating to Christ, and the Prophecie of his Kingdom.

As it relates to himself; we have the people of *Israel*, and the Heathen that were round them, conspiring against his Government; *The Tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarens; Gebal, and Ammon, and Amaleck; the Philistins with the Inhabitants of Tyre;*
B
Assur,

Affur also and the Children of Lot,
Pfal. 83. 6. &c.

All these ten Nations were confederate against the Lord, and against his anointed; they were so vain as to attempt the Alteration of the Decrees of Heaven; whilst he who sat there, laugh'd them to scorn and had them in derision. Their confusions did only make his Providence more conspicuous; for notwithstanding all their united Counsels, and tumultuary rage, *David* was not only King in *Hebron*, but in *Jerusalem* too.

Tho' they rage, tho' they meditate, tho' they consult, tho' they conquer, and prosper for some time; yet have I set my King upon my Holy Hill of Sion, v 6.

As 'tis a Prophecie, and relates to the Kingdom of Christ, we have the first Christians comforting themselves with

with this Psalm, and by an extraordinary Spirit applying it to their present Concerns; Acts 4. 25. *Being assur'd that as neither Herod, nor Pontius Pilate, so neither the Gentiles, nor the People of Israel could prevail against the Holy Child Jesus*: And about three hundred years afterwards the whole prophesie of this Psalm was more eminently fulfill'd, when Christianity became the Religion of the Empire; when notwithstanding the malice of the *jews* and Hereticks, and the ten Persecutions of the Heathen Emperors, like the ten Nations confederate against *David*; the Kings and Judges of the Earth, became wise and instructed, kiss'd and Ador'd the Son of God, and the Holy Child Jesus prevail'd so far, till the extent of his Enemies, was turn'd into the largeness of his Inheritance.

From the opening of the Psalm, you your selves will be ready to make this Natural reflection, that no passions 'tho' never so furiously raging; and 'no Imaginations, tho' never so cunningly contriv'd, are likely to prevail 'long against a Government and a Religion approv'd of, and establish'd 'by God.

You cannot but apply this observation to the occasion of the day, and find the Truth of it most evidently confirm'd by the great *Revolution* in this Kingdom, and by your own *Experience*.

As this Psalm is a *prophetical piece* of Scripture, it holds infallibly true, of nothing but the Universal Church of Christ; but yet particular Churches and Nations may apply it as a *Doctrine of Providence*; and none more properly than we, who have

a Monarchy most *Providentially Divine*, as Divine as can be made without an immediate designation from God; and a Religion as pure as *Revelation* itself: It being nothing but the Holy Scriptures with the best interpretations, and those guarded with some few *prudential limits*; which the ignorant have complain'd of, the malicious have disturbed; but which the wisest have ever approv'd, and the humble love to practice.

Could Men ever imagine, that things, so piously and so judiciously settled, should not be the care of Providence one day, as they had been the long contrivance of it?

Had our *Government* and *Church* always continued, according to their first establishment, without any alteration or disturbance, we might have been fortunate and at Ease, have sacrificed.

fic'd to our own Nets, and been proud of them, as if they had been our own Inventions ; but we had never so well known their more remote and inward worth, or that the favour of God was so mingled with them : But now they have been try'd and search'd by the malice of Devils, and the subtilty of men, and in all this *winnowing* there was found but lirtle *Chaff*, they are return'd to us with their excellency more discover'd, and a second approbation of Heaven.

He who reads our *Civil Wars* may lay aside all the *Histories* of *Greeks* and *Romans*, *Turks* and *Tartars*, and not miss any one extravagance of humane Barbarity : For there he may find the utmost Force and guile of passion and hypocrisie ; cruelty and Enthusiasm working together ; and that not only in single instances, but
under

under a publick National management; not as the product of several Ages, but of one small Circuit of years.

There he may see with what noise and clamours the **L**aws were silenc'd: with what fury and ignorance the multitude decreed Justice. With what pretended **T**reaties and **P**acifications the **A**rmies were inflam'd, and the differences always widen'd: With what eager hostility, and open destruction, **R**ebellous Subjects were for preserving their **K**ing: With what zeal and fasting **R**eligion was banish'd out of the **L**and: With what **T**y-ranny their precious liberty was secur'd; and with what unheard of impositions they were eas'd of **T**axes.

There he may read of the most solemn sanctity robbing of **G**od: Of the devoutest eyes fix'd upon the **C**hurches patrimony: Of **P**rayers offer'd up
to

to Heaven, worse than downright Blasphemy: Of the rankest perjury scrupling a lawful Oath: Of Atheists fighting for Religion; and Heathens for the pure Gospel of Christ: Of Treachery undermining perfidiousness; Of Hypocrisie groaning against Lewdness: Of Sacrilege abhorring Idolatry; and of a *Covenant* made with *Hell*.

Certainly that late Rebellion was the most busie Scene of the Devils Tragi-Comedy here on Earth, and he can hardly furnish out such another: If greater Judgments are allotted for Posterity, some other Angels sure must fall from a higher Sphear, to add new malice unto *Hell*, and make that direful Polity more *Intelligent* in mischief.

There were some good Persons in those times, who lookt upon this Nation

tion as under a dreadful Anathema, as excommunicated by God, and deliver'd over to Satan: And that which made it manifest, that we were only to be severely *disciplin'd*, and not destroy'd, was this; that at the same time when there was the *biggest Villany* in this Land; there was the *biggest virtue too*: The rebellious party fought their King into that glory, which they never design'd him: Every Victory they wan, plac'd a new Star in his Breast: They overcame his forces, and he their injustice: They were more prosperous, and he more patient: They got the Field, and he an everlasting Crown.

Thus will our English Annals
stand checquer'd to the end of Ages,
with the blackest Degeneracy of the
worst of Traitors, and the whitest
C inno-

innocency of the best of Princes.

Nay for all that we know, this Island may be always noted for its *two contrary Rivers*, viz. the fiercest torrent of Rebellion, and the Noblest tide of Loyalty, which in the late VVars were most conspicuously seen together.

And tho' the *Loyal Stream* ran under ground for some few years, yet it soon came up again and fill'd its Chancel with a silent and an even course; and may it for ever flow with equal peace and plenty; for ever keep within its known and certain Banks of ancient *Monarchy*, of primitive and old *Christianity*.

If we except the people of *Israel*, who were Govern'd by a *Theocrasie*, never any Nation could boast of a more remarkable Theater of the Providence of God, then what this day afforded.

The

The passions of men were worn out with their own Rage: Their imaginations were grown sick of new Models and experiments of Empire: Anarchy had chang'd thro' all its monstrous shapes: Ambition was either divided into proportional parts; or lost its force in unweildy matter: The Spirit of usurpation by often shifting was become dead, and vapid; and there was no Novelty of Sect or Rebellion to captivate the People: No one pretender had strength enough to get uppermost, but only just so much as might keep another back.

So perplex'd were the Civil affairs with various and contrary motions, so dispos'd were the Hearts of many for their old Government: So stupify'd were the guilty Traitors, and amaz'd like discover'd Cheats:

so infatuated were the Councils of the publick, and the Rage of the multitude so becalm'd, that the *Restoration* of the King seem'd at that juncture of time the only effect in the whole order of Providence ready to drop ripe from its causes by the least humane endeavour: That most happy Enterprize being unexpectedly beset with such close circumstances from a Divine hand, that for its accomplishment it seem'd to require not so much the experience and wisdom of an able Council, as the ready compliance of an honest mind, that wills as God would have it: 'Twas like the Rational Choice of an object appearing every way true and Good, and highly eligible, where there is nothing to suspend or divert the consent, but the frowardness or obstinacy of free-will. *Why therefore did the Heathen*

rage

rage, or the people imagine a vain thing?

For thus we see how vain the imaginations of those men are, who set themselves against establish'd Constitutions, and the decrees of Heaven; how their machinations unravel into folly; and shame and dishonour are their last promotion.

How God permits the wicked to build a large Pile upon the Sand, that the ruine may be great and conspicuous: To erect a Tower of ambition, that he may mingle confusion with all such proud attempts: And that when such judgments are in the earth the inhabitants thereof may learn Righteousness: May tremble to repeat that *abominable sin*, on which the Lord perhaps has executed but half of his Vengeance yet; even as to this Life.

The

The Almighty has been pleas'd to let this Nation see the utmost of *Rebellious Projects*, whither they tend, what they produce, and what is the fruit of the most *prosperous sedition*: That no *well meaning* Person can ever be engag'd on such a desperate design again, for which there is now no Colour, no Apology left; that henceforth, whosoever resists his King, must first renounce his God:

I know not what reflections those sufferers might have, who died in the midnight of the late confusions, who savv the *Viper* fastned to the Government, but did not live to see it shaken off: but vve have seen the operation. of the Lord, and by Events have read the main designs of Providence; that had God permitted the *Pacifications* and *Treaties* to have taken effect, the *Monarchy* had been *divided*
and

and destroyed, and the *Protestant Religion* had lam gasping in our land: We had lost an *example* of the highest Christian Virtues, an example worth all the *desolation* we underwent, and which nothing but great *Calamity* could have perfected and finish'd.

Many insurrections were made, many generous attempts to recover the Crown, but God would not prosper *impatient Loyalty*; He reserv'd the managment and the Honour to himself; and when all humane policy lay as it were dead, he came forth, made his Arm bare, and brought about the wonderful Event.

He gave us a *King*, who, we are sure was his *peculiar gift*, because he came adorn'd with all those gracious qualities, and all those sovereign Virtues, which this distemper'd Kingdom

dom so much wanted, and which our ruling Rebels had not to apply.

They bred and countenanc'd a spawn of Sects, *He* practic'd and establish'd an uniform Religion: *They* were most Tyrannous: *He* most merciful: *They* delighted in perfidiousness, War, and Blood; *He* in truth, and peace, and Love: *They* promoted ignorance, and hated learning; *He* cherish'd all ingenious Arts and useful knowledge: *They* were implacable and revengeful; *He* made good Nature the Character of his people, and the Ambition of his Court: *He* planted where *they* had pluck'd up; *He* built, where *they* had demolish'd: *He* every way repair'd the Ruines of the Civil War:

He was a gentle balm to heal our mutual wounds: The only Temper for a divided Kingdom to unite in:
He

He remain'd in banishment till the extreme misery of the Nation made him the *choice* of his very Enemies; and then the Mountebanks of State resign'd up to his Cure the *desperate Disease*.

He was the delight of our Eyes, the breath of our Nostrils, the gladness of our hearts. He was our wonder and our love; our dearest King, our Father, and our Friend.

It is not easie to determine whether we receiv'd him with greater Joy, or were depriv'd of him with greater grief: He came in with all the *shouts* and *acclamations* of his people: He departed with all their *Sighs* and *Groans*.

But has God forgotten to be gracious? and with *him* has he shut up all his loving kindness; No: He is most propitious still; we may behold

D

him

him working a most plain and visible recompence to *Charles the Martyr*, in his extraordinary Providence to his *Posterity* here on earth; in that he ordain'd, and hath thro' many Oppositions now effected, that *two of his Sons should sit in peace upon his Throne*. In that he hath so eminently bless'd the Succession with a *brave and a resolute Prince*, who has a Soul adorn'd with all those regal qualities, which are adapted for the humours which he governs, and for the times in which he reigns.

Whatever the perswasions of our *gracious Sovereign* are, in some particular Points of Faith, or modes of Worship different from us; yet when we deserve it, God will make him *wholly* ours.

However, this is most evident to all that know *him* well; 'that the good-

'goodness of his inclinations is
 'too strict for the licentiousness
 'of the Roman Casuists; the
 'mildness of his temper very con-
 'trary to the cruelty of their
 'Zealots; and the greatness of his
 'Spirit most opposite to the ambi-
 'tious designs of the Court of *Rome*.

He has been pleas'd to *pro-*
mise, to promise often, and to
 pass his Royal word, for the
 maintaining of our Religion, but
 he expects we should live up to
 it; for he has not engag'd to
 maintain our *hypocrisie*: If we
 truly value our Religion, let us
 show it by our diligence, by our
 zeal, by our proficiency in all
 solid Virtue, and by our emi-
 nency in all good examples.

We have sufficiently confirm'd the Loyalty of our *Principles* by arguments and disputes, let us now especially adorn them with our practice, and add the last hand to their perfection by our humble actions and behaviour.

God has now given us an *Opportunity*, let us manage it with that prudent simplicity, and holy Wisdom; with that humble, but yet immoveable integrity, as may give God his Glory, and put all our *Enemies* to confusion.

Remember, that the perfect Subjection to Kings is the Glory of the *Protestant Cause*; and that he that is *Seditious* is an Apostate to the Religion of this Kingdom,

be.

be his pretences never so devout.

However God in his Mercy may over-rule Events, and turn the hearts of Kings as it seemeth good to him; yet sure 'tis no such glory to the Protestant Cause, and no great policy in a people, that they should so contrive to have a Succession of *injur'd Princes*, who must *forgive* before they govern: How can such Subjects ever think to *merit* of their King, when all their future Services can hardly *expiate*? when they make it so difficult a matter to distinguish, whether they are *truly Loyal*, or whether they are only *willing* in the *Day of his Power*.

Surely our *Republican Enemies* will soon
might

might be content to be quiet after so many, and so signal Demonstrations, that God is with us of a truth; and hath not only given us our *Gospel* but our *Law*: Since he hath made it so evident, not only to all *haughty Usurpers*, by the revolution of this Day; but to all the framers of *New Politicks*, by the perspicuous and undeniable reasons of our multiply'd Writings and Discourses; that the English Monarchy is not a model of the Brain, or a few consequences drawn from an affected speculation of Humane Nature; but a form of Government suited to the genius of a wise and Loyal People, founded on a Power deriv'd from God, politically guarded by a publick successive

‘ successive *Prudence*, and pronounc’d good by the experience of many Ages.

And shall a Constitution of such hereditary wisdom and strength be made the sport of every Demagogue, that dares be eloquent against the Laws, and loves to ride upon the passions of the Croud? The worst I wish all such is this, that it may ever be the peculiar *Prerogative* of this *Government* and *Church* to make even those *bappy* that would *destroy* them both.

What shall we render unto the Lord for all his benefits; what returns shall we make for his *Continual* protections, for our *Redemption* on this day.

Had

Had we no revelation to guide our worship and to raise our gratitude, the very perusal of the History of our late times might do it. We might repeat the Miracles which God hath wrought for us, to quicken our obedience and Devotion, for he hath not dealt so with any of the Nations which are round us, neither have they had such *Experience* of his care.

But not our Arm; not our power hath gotten these victories; nor for our *Righteousness* doth this Land flourish; the Lord himself hath wrought these wonders for his Name sake, that it might not be polluted among the Heathen; and if we our selves *pollute it*, where shall such Sinners appear?

If

(25)
If we would have him still to
be our God, we must resolve to
be his people; to be as *peculiar* in
our duty as he is in his blessings :
Otherwise, his mercies are our se-
verest Judgments ; and our prospe-
rity only fits us for his final venge-
ance.

FINIS.

*Books Printed for William Crook at the
Green-Dragon neigh Devereux Court
without Temple-Bar, 1685.*

1. **A** *N* *I* *n* *s* *t* *i* *t* *u* *t* *i* *o* *n* *o* *f* *G* *e* *n* *e* *r* *a* *l* *H* *i* *s* *t* *o* *r* *y*, or the History of the world; the first and second Volume, in Folio

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F I N I S

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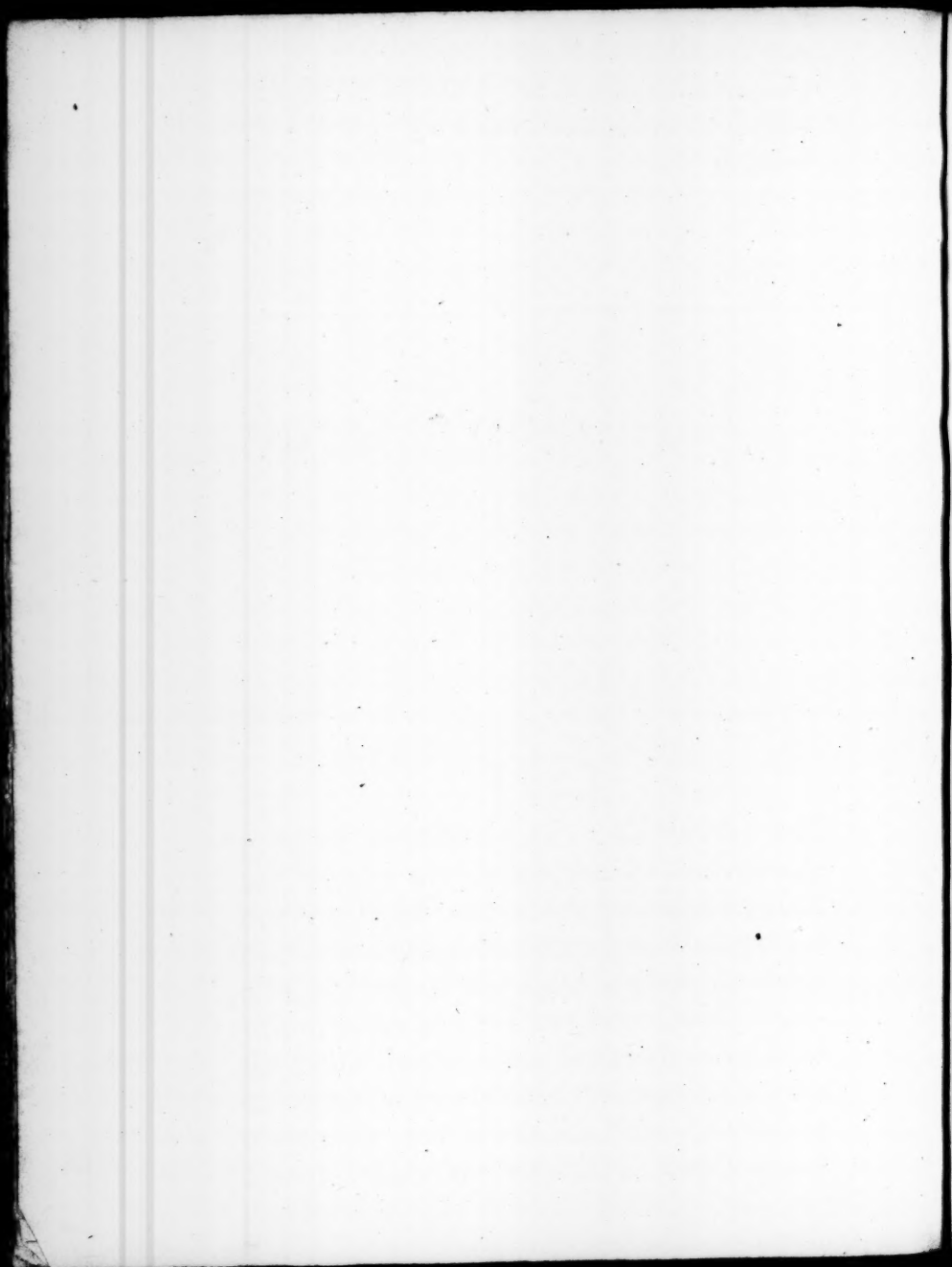
A
SERMON
PREACHED

AT THE
Hampshire-Feast,

ON
Shrove - Tuesday ,
FEB. 16. 168⁵.

By *THO. MANNINGHAM*,
Preacher at the ROLLS.

L O N D O N :
Printed by *F. Collins*, for *W. Crooke*, at the
Green Dragon without *Temple-bar*.
MDC LXXXVI.



TO THE
Very Worthy STEWARDS
OF THE
Hampshire Feast.

Sir Benjamin Newland,
Thomas Tutt Esq;
Mr. Henry Howell,
Mr. Jonah Mapleton,
Mr. David Feilder,

Col. William Beeston,
Mr. Thomas Hobbs,
Mr. Gabriel Jones,
Mr. John Clement,
Mr. John Pinck

Much Honour'd Gentlemen,

YOU are but just Eas'd of
your Stewardships, and have
taken a greater *Trouble* upon
you, of being *Patrons* to this *Discourse*;
which I fear will hardly find so kind
an Acceptance as you were pleas'd
to bestow upon it: For it is seldom
known, that Men love to find *Bad*
Manners severely Tax'd, unless they
them-

The Epistle Dedicatory.

themselves are in a good measure *Innocent*, or in a ready *Disposition* to be so.

I look'd upon my *Text* as an admirable *Abridgment*, of the purest *Morality* of the *Antient Philosophers*; and that *St. Paul* had an *Eye* to their *Writings*, seem'd very probable to me, by his making a particular mention of their *Chief Subject*, *Virtue*; and their most *Celebrated Motive*, *Praise*; this prevail'd with me to have some regard even to *their Rules*, in my *Directions* about *Manners*; which I hope were not altogether improper for the *Moderating* the *Follies* of a *Shrove-Tuesday*, though they were not *severe* enough to improve the *Penitential Sorrows* of a *Lent*.

Any one of the *Parts* might have supply'd me with a *just Discourse*; but I was willing to hint some of the more
remar-

The Epistle Dedicatory.

remarkable *Virtues* and *Vices* of *Common Conversation*, and to leave the rest to your larger Observations, and greater Experience in the World.

Well Gentlemen, I may without Flattery commend you for your extraordinary Management of your *Publick Feast*; for you were the first that ever shew'd me an *Exact Order* and *Decence* in a *Rejoycing Multitude*. The most *Ungovernable* thing that I perceiv'd, (for it was that which gave me the first surprize) was in the *Loud Expressions* of your *Loyalty*: and that I suppose is now the only *Tumult*, which your *Excellent City* will allow of.

May your most Generous *Designs* prosper, your Christian *Charity* flourish, your private *Friendships* increase, and your *United Loyalty* remain for ever firm: May you bring Honour
to

The Epistle Dedicatory.

to your *Church*, and to your *Kingdom* ;
and may you never want a Blessing
and Success in your particular *Im-
ployments* : May you continue to Re-
spect your *Clergy* , as they are ever
mindful of your *Truest Interest* : And
may all our Enemies wonder at our
Love, dread our *Meekness*, and imitate
our *Charity* : Which is the hearty wish
of your

Most Sincere and Humble Servant

THO. MANNYNGHAM.

PHIL.

PHILIP. Chap. 4. v. 8.

Finally, Brethren, whatsoever things are True, whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of Good Report; if there be any Virtue, if there be any Praise, think on these things.

THE Apostle St. Paul having laid down in this Epistle, the more Solemn Rules of our Religious Conversation; such as are to build men up into Unity, Love, Humility, Perfection, Heavenly Mindedness, Moderation, and Equanimity, Constancy, and Perseverance, with Continual Supplications and Thanksgivings; He sums up in this verse

B the

the more Comprehensive Rules of *Universal Goodness*, such as relate to *Truth*, *Justice*, *Venerableness*, or *Decence*, *Purity*, *Loveliness*, or whatever things are *Commendable* and *Praise-worthy*: These he enforces upon our Consideration and Practice, by the general Motives of *Virtue* and *Praise*; *Motives*, which did usually prevail among the more Civil and the Wiser Heathen. Upon this account, I suppose, I shall not be very wide of the Apostles meaning, if in my present Discourse I suit these *Rules* to the due regulating of our *Ordinary Conversation*: which cannot be such as becomes *Christians*, unless it do some way or other promote *Virtue*, *Sincerity*, and *Purity of Manners*, severe *Justice*, real *Charity*, and solid *Discretion*, in all our *Undertakings*, *Employments*, and *Conferences*; in all our *Relaxations* and *Diversions*.

It is presum'd both by the *Church* and the *State*, that these *Voluntary Societies* and *Combinations* had their first Institution, and have their Annual Celebration for the encouraging and maintaining of the truly Noble

Noble and Christian Acts of *Charity, Loyalty, & Friendship*: But yet there is a great Caution requir'd (and I humbly conceive you have placed me here to mind you of it) that the *Festival part* of these so Commendable Meetings, do not degenerate into Seditious or Prophane Discourses, into Luxury or Strife, Wantonness or filthy Jestings; but that these Provincial Solemnities may be always manag'd with that Sobriety, Decence, and Circumspection, that they may be as pleasing to God, as they are Acceptable to Men; and that they may in some measure resemble the antient *Love - Feasts* of the Primitive Church; where good Christians conspir'd only to be obedient to the Empire, and made their care of Discipline and good Manners their chiefeft Entertainment.

In order to this, I shall endeavour to enlarge a little on those Excellent Rules of *Christian Behaviour*, which the Apostle has here drawn into a Compendium; that they may be as it were a *Moral Opiate* to mingle with your Wine, your Musick and your Mirth;

that you may depart with as much *Temperance* as you now meet ; full of *Love* and of *Good Works* ; and that you be talk'd of for nothing more than the *largeness* of your *Charity*.

Let us therefore consider , how that Christianity is not only a peculiar way of Worshipping God, contrary to all other Religions ; but that it is the most certain, universal, and most powerful method of making all Mankind Virtuous, Wise, Loving, and highly Beneficial to each other ; that it does not oblige us wholly to retire and separate from the world, but to fit our selves as soon as we can to *converse* in it with Innocency, Prudence, and Safety ; and having better'd our own *Tempers* , to make them Instrumental to the improvement of others.

1. Therefore whatsoever things are *True*, *Real*, or *Sincere* , ought to be promoted in our common Conversation.

There is nothing more suitable to the Nature of Man, than plain and open *Truth* ;
his

his mind is covetous of all just and faithful Informations, that he may build up a knowledge firm and secure, and such as may continually supply him with Maxims of Wisdom, and prudent rules of life.

When Man, through the strength and violence of his Passions, and the weak beginnings of his Reason, which very much depends on *Sense* and *Imagination*, is lyable to Error, even under the clearest light, and surest principles; how injurious is it to him, to have his Understanding scribed over with false Images of things, and thick prejudices so strongly woven into him, that they shall seem to be of the same growth with his Soul? how difficult is it for one of such a prepossessed mind, ever to receive any fair Impressions of things real, and fit to be confided in? Whatever you propose for the regulating his Judgment will seem *suspected* to him, as not agreeing with the Fundamental Delusion he has already espoused; and to tell him, he must renounce his *whole frame of thoughts*, when built upon an Original Error, may look fine in a *Philosophical*

sophical Proposal, but is very rarely reduc'd to practice in the common government of Life.

Let the mind of man be always reverenc'd as a most *Sacred Recept*, where only *Truth* and *Goodness* should inhabite, and in which nothing but what is sound and substantial should be deposited; nothing but what may be serviceable to *Moral* or *Religious* wisdom.

How cautious therefore ought men to be in their publick Instructions, nay in their common Reports and Conferences, that they may not be the fatal occasion of leading others into Error? how carefully ought they to examine matters before-hand, that they may not prove the Confident Assertors of False News, Lyes, and Scandals, which the Credulous Multitude are apt to swallow to the ruine ^{to their neighbours} of themselves, the Common-wealth, and the Church.

In respect to the Common-wealth. What an heinous offence is it for men of Wit and Parts,

Parts, to vent any colourable pretences for Sedition ? to extol the happiness of other Kingdoms with a Factious Eloquence, and erect new Schemes of Government contrary to what is already most wisely and providentially established amongst us ? for although such Discourses in themselves may be very raw and inconsistent, yet there are always some passive Heads, that are a common sink for all foolish and absurd Opinions to run into ; and there are other more airy heads made giddy with a spirit of Rebellion, which are apt to think every Seditious Novelty , though never so weak and trivial, some rare and newly invented Political Machin, sufficient to turn the whole Earth about.

Whereas , if men were willing to converse like *Faithful Subjects*, they would often take occasion to declare the excellency of their own Laws and Government , the noble Exploits of their Ancestors in the defence of the Crown, & that invincible *Rage of Loyalty* which swell'd the breasts of those who were at any time animated with the
true

true English Gallantry. They would take all occasions to declare what a difficult Province Kings have to manage, even in the most peaceable and obedient times, but especially after a rebellious ferment has been long time sowing the Apprehensions and Passions of men. What Cares and Perplexities do attend the most prosperous Thrones! How publick Business does often come down to us infected with private Malice, and retaining a strong tincture of the Mineral through which it runs; and that we are not able to discover all the secret springs and movements by which the body of Affairs is turned.

Did men enter their Coffee-houses and their Taverns, their Assignations and their Feasts, with these preparatory Reflections, they would be more wary in their Censures, more deliberate in their Judgments, and harmless in all Events; their Mistakes would be seldom, most times honest and sincere, and serviceable to Peace and Goodwill.

As

As in relation to *Government*, we are to promote nothing but *Truth* and *Reality* in our *Communications* ; so we should be especially concern'd to carry the same circumspection with us in all matters of *Religion* ; where Fraud and Artifice are never to be endured. For the plain Truths of Religion are able to shift of themselves ; and scarce ever fail , but when men undertake to prop them with their Additional Cunning. We know how Christianity broke through all the Arts and Policies of the Heathen Empire , not only by its passive Courage, and meek Subjection , but by its solid plainness and active integrity : and if men think to render it more secure by guarding it with subtilty and nice distinction, they are mistaken ; they only weaken it, and make it suspected , whilst they labour to turn the *Counsel* of God into the *Imagination* of Man.

Let there be but Simplicity and Integrity enough in our Affairs, and True Christianity will prevail. Had our *Reformation* no-

C

thing

thing else to recommend it , yet the very taking of all *disguises* from Religion, were sufficient : for it was that which chac'd away the shadows of *Superstition*, and discovered the Foundations of *Real Piety*; it was that which brought an amazing light, an unexpected day into the dark Cloysters of Legends, and Relicks, and forged Miracles ; Men were presently ashamed of the gross Couzenage they had promoted ; they were confounded for the false Wares of Imposture they had so long time vend- ed : The Monsters of the Night soon fled away out of this Land, after the full glory of the Reformation arose.

Then the True Righteousness of the Gospel was vindicated , a sober judgment of *Discretion* asserted , and Christianity was again fitted, as it was at first designed, for all *Hearts* that were sincere, and for all *Heads* that could be contented with the Truths of Heaven , as Christ and his Apostles had revealed them.

For it must be acknowledged that many
have

[II]

have abused the Reformation, by their too
 Scrupulous and *Endless Enquiries*; who be-
 cause they were once impos'd upon, grow
 unreasonably suspicious, dread a cheat in
 every Article of their Faith; and from be-
 ing Protestants against the Corruptions of
 Rome, are grown Scepticks and Seekers in
 the plainest Truths of Religion.

'Tis ordinary indeed for *New Discoveries*
 at any time, to raise an *Unseasonable Curio-*
sity, but then 'tis as easie to mark it for a
 common Error, and avoid it: and to look
 upon all loose and Academical Doubtings
 in Religion, as the Leprosie and Plague
 of Conversation, which will eat deeper
 than most are aware of, even into the ve-
 ry Principles of all Reason and Piety.

'Tis not to be endur'd, that those who
 profess themselves Men, and Christians, and
Reformed Christians, should favour any
 Objections against the Existence of a God,
 the Immortality of the Soul, a Judgment
 to come, and the Truth and Excellency of
 the Holy Scriptures: we are to bless God

that these things are made as it were, the very instincts of our Nature, or the pious prepossessions of our youth; that some of them are the inward Sensation of our Consciences, and unite with the first reflexion of our Thoughts, and that all of them are the early infusion which we have received from our Parents and Masters, and the groundwork upon which we are afterwards built into all Truth, and Wisdom, and Holiness.

2. Whatsoever things are *just* ought to be promoted in our ordinary Conversation.

The Antient Common-wealth of *Rome* has been deservedly admir'd through all Christian Ages for its Civil Wisdom, its Justice, and its Equity; and yet the great (*a*) Orator, and Civilian, and Flatterer of that State and People has confessed, that

(*a*) *Nos veri Juris, Germanæque Justitiæ solidam & expressam effigiem nullam teneamus : Umbrâ & Imaginibus Utimur.*
Cic. de Off. l. 3.

they

they had not any expresse *Image* of the true
 Law , and sincere Justice amongst them ,
 but onely some faint resemblance of it ;
 and that the Original was to be expected
 only from *Truth* and *Nature*: and behold we
 have received ^{the copy} ~~it~~ from the God of Truth
 and Nature, who came to make us more like
 Doves than Serpents, more Just than Cun-
 ning ; more upright and sincere Despisers
 of the World, not more shrewd deceitful
 Adorers of it, than Jews and Pagans : Who
 came to root all Covetousness out of
 mens Minds, wherein the strength of Inju-
 stice lies ; to lessen their esteem of Tem-
 poral Advantages , to acquaint them with
 the Riches of his Mercy , to tell them of
 Treasures worth all their Industry and Care,
 to inspire them with the most generous
 Principles of doing all the good that lies
 within their reach, and of copying after his
 Example, who went about doing good,
 and in whose mouth there was found no
 Guile. Wherefore all Cheating, Lying,
 Dissimulation, and over-reaching one ano-
 ther in Bargains and Contracts, is directly
 contrary to the Righteousness of the Go-
 spel,

spel, which has not only confirm'd the Laws of *Natural Right*, the Rules of *Civil Justice*, and the more excellent precepts of *Morality* ; but has added stricter Measures of its own, and bound them on the Conscience with more Authority and severer Sanctions.

For the Gospel has heighten'd all the *Relative Duties* between man and man, into parts and Acts of *Religion* : All Natural, Political , and Domestick Obligations are bound upon us with the *Fear of the Lord*, and are to *be directed to the Glory of God* : And nothing seem'd a greater care with the Apostle *St. Paul* , than that men might adorn their Christian Profession, by shewing the admirable influence it had upon them in those lawful States and Callings in which it found them engag'd.

The immediate Acts of Religion , are either so secret that others do not see them ; or else so outward and solemn that *Hypocrisie* can act them ; but *Business, Commerce, and Trade* , give clear and obvious Testimonies

monies of mens Hearts and Natures, of the falseness or sincerity of their Intentions and Designs: and by these *Works* we may soon discern either their *Faith*, or their *Infidelity*.

If we ever expect to Convert the *Indians*, the Justice and Integrity of our Merchants and Factors must prepare the way; for they will never think the Christian Religion better than their own, unless they are well assur'd by mens *Practices*, that it enjoyns more *Honesty* than theirs: They will no more believe the Gospel, whose Professors Cheat and Lye, than they will go to Heaven with a *Spaniard*.

Wherefore all those may be said to offend highly against Christian Conversation, who make it their business to endamage their Neighbours by crafty and specious pretences; who think they may take the advantage of anothers weakness, and make their own profit the measure of other mens Rights: Whereas the *Justice* of a Christian ought always to be accompanied with some degrees

grees of the *Charity* of a Christian; and we should ever remember, that we are not onely of one stock by Nature, but of one Bloud by Redemption, that we are all Children of the same Father by Adoption, Heirs of the same hopes and promises; and that in these little *Societies* here on Earth it nearly concerns us, that we no ways unfit our selves for that *Everlasting Society* which we expect in the highest Heavens.

3. Whatsoever things are *Honest*, *Venerable*, *Grave*, or *Decent*, ought to be promoted in our common Conversation.

It is a good Rule that is laid down by some Moralists, that in our most *familiar Converse*, we should often reflect on the *Dignitie* and *Prerogative* of Man, that our Thoughts might be awaken'd to noble Designs, and that we might *do*, or *say*, nothing that is below the Excellency of that Nature we carry, and always pay a proportionable respect to those who bear the same Image with us: And this may be call'd the *general Deco-*

Decorum of Life, against which all *Intemperances*, and *Sensuality*, and base *Compliances* do immediately offend: But we that are Christians, are able to raise this Rule higher, by carrying our thoughts beyond the present Dignity of our Nature, to the expectation of that *Glory* to which through *Faith* and Obedience it may be advanced: let us think what a gravity and seriousness becomes those who acknowledge themselves to be always in the *presence* of God, always contending for a Crown, and to be endowed with Souls capable of *Thoughts* and *Affections* that immediately relate to those concerns that are *Infinite* and *Eternal*. And although we are not bound to keep up these reflections continually in their *full Solemnity*, but may sometimes unbend to an innocent refreshment, yet ought their *Authority* and *awe* to be so *Habitual* to us, as to put a check to all extravagancies and excesses, to all foolish Talking and Jesting, which are not convenient: for Man was not made *Levity*, but for grave and weighty Affairs; and only so much Recreation is allowed him, as may fit him for more important Duties.

D There

There are *Two Extremes* relating to this Rule, which require some reflection.

The first is concerning those who will hardly allow of any other Discourse in company, but what is *purely Religious* : the other concerns *those* , who make it their *whole business* to be *vain and trivial* , and count nothing so uncourtly as a solid and a serious Temper.

As for the first opinion , though it may sometimes proceed from Zeal , and an honest meaning , as it does oftentimes from *meer Hypocrisie* ; yet I cannot foresee what advantage it could bring to Christianity, unless the generality of Men were better *disposed*, than I am sure they are in this present Age. It is true, there is nothing more delightful than Heavenly Discourses to those persons, whose hearts are inflamed with the love of God : nothing is so joyful as to communicate their thoughts of Religion, of the state of their Souls, and of the surest way of being happy ; nothing so pleasing

sing as to unbosome their Experiences, their Spiritual Sorrows, and their comforts ; they could be willing never to admit of any secular talk , but to seek their whole diversion in the variety of Divine Arguments : but alas ! this is the hidden Manna of some few selected Souls, who are able to make up a little circle of *Love* and *Adoration* in this lower world ; and not fit to be proposed for the *common Theme* of promiscuous conversation, lest it occasion more Blasphemy and Prophaneness.

It is well , if we can prevail with Men to be *Rational* and *Moral* in their familiar Communications, and to reserve an appropriated reverence for Diviner Duties. When it shall please God by great judgments and Calamities to take off the egregious vanity from mens Minds, to consume their Ambition, Luxury, and Lewdness, by the fury of his indignation powred out upon them, then the advice may become more seasonable, and may attain its proper effect : then may *Repentance* become the Cry of the streets , every man asking his Neigh-

bour what he shall do to be saved , and *Religion* be made the hinge on which all our thoughts and words shall move.

But however, let the world be never so bad, evil Customs never so prevailing , we are to set our selves against the *second* Extreme, and to declare the intolerable insolency and vileness of those, who make it their whole business to be vain and tryvial, and turn the most *venerable* matters , into the subjects of their Jestes and wilder mirth.

This is that Lunacy , which some call *Wit* , the Delirium of a Frantick Brain, and an overheated imagination ; whereby some men commit such *horrid indignities* with much *facetiousness* and *laughter*, which others tremble to hear related : 'tis a familiar venom of the Tongue, which spares neither God nor Man , not their best Friends , or their own Souls. Whereas all that are judicious must allow, that there are certain things which ought to be more especially privileged from all *Satyrical* and *Scoffing Wit* , such as (*b*) Religion, Mat-

(*b*) Bacon
consent
says.

Matters of State, Great persons and Magistrates, any mans present business of importance, his Reputation and Credit, and any case that deserveth our pitty.

There are indeed some Mens *Vices* which are above the *Authority*, and some Mens *Humours* which are below the notice of *Laws*; and these seem to have given the first rise to sharp and Comical Reflections: but seeing all things whereby *Ill Nature* is in the least indulged, are very lyable to excess; it would be the wisest way to avoid all such manner of Jestings, which even (c) *Aristotle* has defined to be but *Witty* (c) *Rhet.*
Contumely: There are requir'd many Limitations, many Restrictions, and many Cautions to make it innocent; only a little modesty and reservedness to let it quite alone: for though the thing may possibly be so *stated* as to contain no real Turpitude in it, but to be indifferent in its own Nature; yet when through the corruption of the Age it is faln into a general abuse, I am sure the *Pulpit* ought generally to forbid it.

This

This is spoken chiefly of that sort of *Wit*, which is Satyrical and Scoffing; whereas True Wit is such as is founded on strict *Virtue* and *Morality*; 'tis a cheerful vivacity of good Thoughts and Expressions, which offends no one, and which every one favours: 'tis a Rational gayety, or the good humour of the Mind, the health and joy of the Understanding; 'tis always joyned with *Simplicity*, *Candor*, and *sweetness of behaviour*: 'tis then alone that *Wit* becomes a pernicious Instrument, when either *ill Nature*, or *Pride*, or a *Lastivious* mind has the management of it. Which brings me to my fourth Rule. That whatsoever things are *Pure* and Chast, ought to be promoted in our common Conversation.

We can hardly instance in any one sin that is so directly contrary to the Christian Religion, as is *Uncleanness*: When St. Paul gives us at any time a long Catalogue of sins, almost *half* of them spring from *this Head*: It was so prevailing in the Heathen world, about our Saviours time, that it had
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not only corrupted their *Manners*, but their *Laws* too, and had crept into the most *solemn Ceremonies* of their *Religion* ; and an *unclean spirit* was then an *Emphatical Title* for the *Devil*, who was worshipped by his *Votaries* with all the detestable filthiness of *Body* and *Mind* , as the antient *Apologists* have declared, perhaps in a way somewhat too *plain* and *Cynical*.

'Twas this *sin* that call'd down the most miraculous *Judgments* that we read of in the *Old Testament* : and I believe there are few *Histories*, but will acquaint us of a most *notorious Lewdness* in all sorts of *Men* and *Women* , which was as a fore-runner to every *Horrible Calamity* that befel a *whole Nation*. Even its *immediate punishment* in this life , as it many times happens to single persons and *Families*, seems to be more than *Natural*, and to be inflicted by a *Divine Vengeance* : for it often brings a present *Disease*, and conveys a *Contagion* to *Posterity* ; that whilst the *Parents Rot*, the *Children Languish*.

Yet

Yet notwithstanding the wonderful severity of Gods Judgments against this sin, and the peculiar Holiness and purity of the Gospel ; how is *Lasciviousness* become the very *Character* of the Age ? the practice or the pretence, the real or the vain-glorious sin of the highest and the lowest amongst us ! 'tis the pest that has in a manner corrupted all Conversation , the nauseous repetition of almost every great Table, and every private Club ; 'tis the Song and Poetry of the *Young*, and the filthy Jest of the *Aged*.

But if we would behave ourselves as Christians , we must maintain a most strict *Chastity* in all our Thoughts, Fancies, and Desires ; in our Looks, Gestures, and Apparel ; we must not countenance the least *Uncleanness* by an ambiguous Word, by a compliant Smile, by a wanton Metaphor : but when others talk *Lewdly*, let us pray *inwardly* ; what they call *Comedy*, let us represent to our selves as the *deepest Tragedy* ; and let *Impure Flames* put us in mind of the Fire and

and brimstone, that fell on *Sodom* and *Gomorrhah*.

5. Whatsoever things are *Lovely*, *Curtious*, and *Obliging*, ought to be promoted in our common *Conversation*.

This Rule takes in all the *Lower Arts* of *Civility*, whereby a man is render'd most acceptable to Company, and by which he does not onely avoid those greater *Scandals* which may *provoke*, but those lesser *Indecencies* that may *offend*. 'Tis a prudent observation of those *Ceremonious Addresses*, that Place, and Time, and Custom, and the Quality of Persons do require, a readines to give every one their *due Respects*, and rather more than less. 'Tis such a guard upon all our Behaviour and Discourses, as suffers no Contempt of others, no Insolency, no Anger, or Affectation to appear. But on this subject, I must be sparing, because I may be better taught it by many of my present *Auditors*.

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Yet

Yet I humbly beg leave to observe a little further, That Conversation, when it is truly Genteel and Complaisant, is onely an obliging Scene of Kindness and Modesty, a peculiar shine of virtuous Inclinations, or a making *Good Nature* most visible, grateful, and lovely. And although this cannot be so takingly effected without some *fashionable Ceremonies*; yet when all is done, *solid Virtue* is the most lasting Ornament of Conversation, and an *heartly plainness* has many *Priviledges* allowed it in Company, which without it are denied to the most Honourable in Station or Descent. Where there is *substantial Honesty*, all things are in a manner *Becoming*, and where that is wanting, the finest Language of Affection is but emptiness and dissimulation; and the most exquisite Address, only the hiding of a real Defect.

Lastly, Whatsoever things are of *good Report*, or deserve the Approbation of the *Prudent* and the *Virtuous*, ought to be promoted in our common Conversation.

And

And I know nothing that has a better claim to this Character, than *your present Design* of laying a foundation for *perpetual Charity*, by bestowing a Christian Education, and a thriving maintenance on those, who shall owe all their future prosperity to your present Bounty, and transmit the same Example, with an additional Gratitude and Zeal to late posterity. These are actions and designs in which the brave and generous love to move as in their proper Element; they carry such a light and such an influence with them, as will make the most covetous Heart unfold it self, to receive the *reflected* warmth and glory of a *well-plac'd* Alms.

'Tis by your Emulation in such *discreet* Acts of Charity as these, that you bring *Honour* to your *Religion*, to your *Nation*, to your *City*, to your *County*, to your *Persons* and *Families*.

This is the *True English Reformed Charity*, which is not upheld by Artifice, Su-

perfection, or Presumption, but is a solid and entire Building of it self, wholly separated from the rubbish of Monastick Cheats and Forgeries, and not blasted with the Pride of Merit : it is openly perswaded, voluntarily undertaken, deservedly praised. It is founded upon the true Basis of Christianity, it is encourag'd by a just sense of Duty, and it may be quicken'd by a moderate regard to Reputation and *Praise*, for 'tis the Apostles *Motive* in the Text. If there be any such thing as *Virtue* allow'd of in the World let *Charity* be esteemed such : If there be any *Praise*, any Generosity, or Greatness of Soul, any Joy or Satisfaction in the voices of deserved Honour, let them prompt you forward to the most *Commendable* Acts of *Charity*.

Though *Honour* ought never to be the *principal* motive to any *Christian* Duty, yet nothing more justly challenges the *second place*, or more *illustriously* fills it : for a *Man of Honour* is the next to a *Man of Conscience* ; nay, *Honour* it self, is a kind of *Civil Conscience*.

To

To conclude, *Knowledge, Learning, Commerce, Civility, &c.* perhaps were never higher in this Kingdom, and *Conversation* never lower ; for we are to account all things *low* and *mean*, that are contrary to Godliness, Righteousness, and Sobriety : and if ever we expect a Reformation by ordinary means in this particular branch of Christianity, it must begin from Men of *parts* and *fashion*, from *such as You*.

Let us not imitate the *Vices* of the Heathen, their *Virtues* we may ; I am sure, we may in *Civil Duties*, and the lower instances of Manners : for whatever was good, commendable, and praise-worthy in any of their *Religions, Laws, and Philosophies* ; whatever was true, was just, decent, *pure*, whatever was lovely and of good report in any of these, all that is contain'd in our Christianity ; all that, and more. Whatever our particular Professions, Employments, and Callings are, let us still remember that our *General* one, is that of Christianity ; and before every undertaking, let
us

us examine whether the action be becoming one who professes the Gospel of Christ, the highest Rule of *perfection* that was ever given to Humane Nature.

Let us be careful in the government of our Mirth, never to betray any vice or defect in our Manners: and let us never be so complaisant as to go hand in hand to sin and destruction.

In this Age of *Good Nature*, a little *governable reservedness* may be no mean security to our Virtue and our Innocence; for where one does really offend by being too fullen and austere, thousands miscarry by a too easie compliance.

Let nothing false, nothing unjust, nothing prophane, scurrilous, or obscene proceed out of your mouths; but let Truth, Righteousness, and Decence; let modesty, friendship and reverence of all things *Sacred*; let *Charity*, *Loyalty*, and whatever things are of good report, be the continual ornament of your Christian Conversation. Let nothing

thing be the diversion of your less careful hours, that may any ways unfit you for greater Duties: and let not the Freedom of this present *Festival* heap up new matter for to-morrows *Humiliation*, and the following *Season* of *Sorrow* and *Repentance*.

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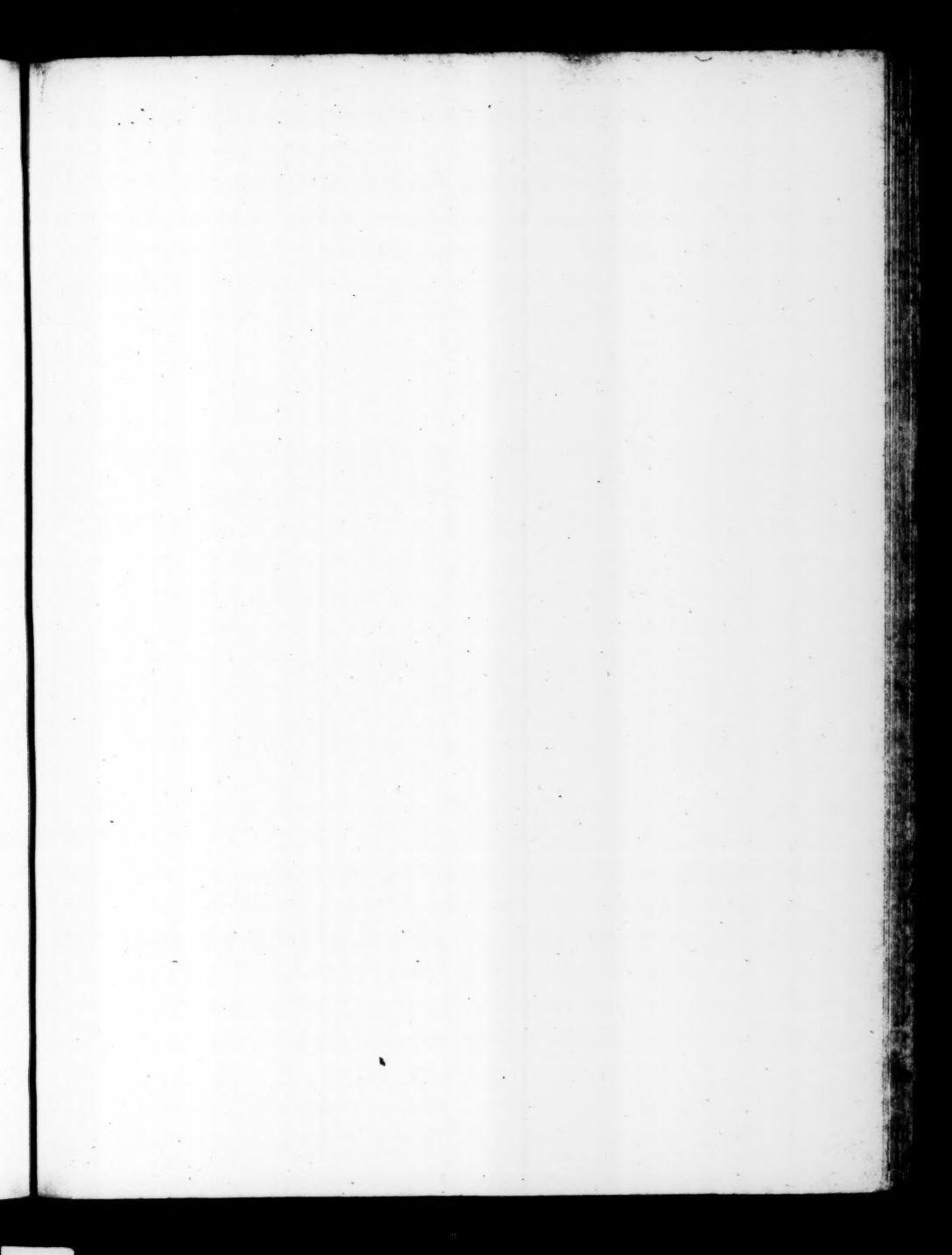
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A
SERMON
AT THE
FUNERAL
OF

Sir *JOHN NORTON*, Bar.

Lately deceased.

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Tysted in *HANTSHIRE*:

By *Thomas Manningham*, Rector of that Parish,
and Preacher at the *Rolls*.

L O N D O N,

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To the much Honoured Lady,
THE
Lady DOROTHY NORTON,
Relict of Sir JOHN NORTON
Lately deceas'd.

Honoured Madam,

I*T was my Proposal, that if there
were any thing acceptable in
this Sermon, Your Lady-
ship might have it first transcrib'd
for your own use, and in that manner
communicate it to what Friends
You pleas'd. But since Your Lady-
ship is of another Judgment, as that
the*

The Epistle Dedicatory.

the Character of one, who was every way so worthy, and so universally known and belov'd, deserves to be made more publick, I humbly submit. Only I have one thing to request, that if at any time I should be accused of Flattery in the management of this Subject (and if I should it can be by such Persons only, as envy all Commendations that are given to others, or were very ignorant of the Worth of Sir John Norton) Your Ladyship would be ready to vindicate me from that Aspersions; and to witness, that as my Pastoral Behaviour towards my Honoured Patron, both in the time of his Health, and of his Illness, had never that Guilt upon it; so now likewise, though it be less dangerous, I have
not

The Epistle Dedicatory.

not bestowed upon Him any undeserved Praise: But though some parts of His Character may seem warmly, and very affectionately represented, yet there are none of them above the Truth.

Madam, I shall not here attempt any Consolatory Discourse; neither shall I undertake, either to describe, or to renew Your Grief; but I shall rather chuse to draw a Vail over it at present, or leave You to declare it Yourself; not by fruitless Lamentations, and dark Retirements, as if You were discontented at Providence and the World, but (what is a clearer Argument of Your Wisdom, and Your Love,) by doing all things in Honour of the deceased, the whole remainder of Your days. And as You have hitherto been, not only a
Com-

The Epistle Dedicatory.

Companion *with* Him in all his commendable Actions, but an Encourager too ; so I doubt not, but Your Ladyship will continue the same Acts of Charity, keep up the same decent Hospitality, improve the same Friendships, respect the Clergy *which* He so truly lov'd, maintain the same Constancy in attending on the publick Worship of God, and persevere in the same Faith : Then the Almighty will bless Your Ladyship with the Prosperity of this Life, and afterwards admit You to the same Place of Joy and Rest, *whither* Your Dearest Husband is gone before. Which that he may do, is the hearty Prayer of,

Madam,

Your most Faithful,

and most Obedient Servant,

Tho. Mamyngham.

PSALM XV. v. 1, 2.

Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?

He that walketh uprightly, and worketh Righteousness, and speaketh the truth in his Heart.

THIS *Psalm* may be called a Description of a *Citizen of Sion*, of one that God will admit unto all the Privileges of his Sanctuary here, and reward with eternal Happiness hereafter. For whosoever so orders his Conversation in this World, as to live and die a true Member of the Church of God, shall never fall, shall never be moved, but shall stand in the Congregation of the righteous forever: Or, though

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in some sense, he fall by Death, yet shall he rise again by a glorious Resurrection; tho' he be moved, yet it is but from one Church to another, from the Church Militant to the Church Triumphant.

In the Words we have a most important Question proposed by the Prophet David to God himself; *Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?* and God presently returns an Answer, as it were, by a voice out of the Clouds; *He that walketh uprightly, and worketh Righteousness, and speaketh the truth in his Heart:* These being the chief distinguishing Marks of a true *Israelite*; for whatever Particulars are contained in the following part of this Psalm, may be reduced to these general Heads, of *Integrity, Justice, and Truth.*

Here therefore we see what are the principal and substantial things that God requires to fit us for his Communion, and so make us capable of the peculiar Blessings of his Covenant and Promise, *viz.* such Moral Duties, as evidence the Truth and Simplicity of our Hearts, and declare the
the

the Uprightness of our Conversation with Men; for by these he measures the sincerity of all those who come to worship him.

Nothing was more liable to the abuses of Hypocrisie, than the Ceremonial or Tabernacle Service of the *Jews*, (which is proportionably true of all other outward Worship whatever) and therefore God tries the Truth of their most solemn Acts of Worship, by their Conformity to the plainest Duties of Human Society : For *what does the Lord require of thee*, saies the Prophet *Micha*, Mich. 6. 8. *but to do justly, and to love Mercy, and to walk humbly with thy God?* And St. Paul in his Epistle to the *Romans*, tells them, that the Kingdom of God consists in Righteousness, Chap. 14. 17, 18. *Peace, and Joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men.*

'Tis not my Business at present to enlarge upon any Point of Divinity, but only to declare what are the Qualifications which the Prophet *David* here gives of his true Citizen of *Sion*, and then to consider

how near a Resemblance, the Life of the *Honourable Person*, whose Funeral Rites we are now performing, had to the Description laid down in this Psalm: So that when we shall find *Him* to have maintain'd a great *Integrity*, *Righteousness*, and *Truth*, through the whole Course of his days, and also to have been a constant and devout *Worshipper* of God in his holy Tabernacle, we may have good Christian Hope, and Comfort, and Confidence to conclude, that he is now praising and glorifying the Almighty in a more excellent manner in the *New Jerusalem*.

I. Therefore I shall endeavour to make it evident, that in the main Actions of his Life, *He* duly practis'd the great Moral and Political Duties laid down in this Psalm, both as a private Person, and as a publick Magistrate.

II. That, as in Conformity to the Rules of this Psalm, *He* was rightly qualified to abide in the holy Tabernacle, so accordingly he liv'd and dy'd a devout *Worshipper* of God. And therefore,

III.

III. We have reason to conclude, that his Soul is now at rest upon the spiritual *Sion*, the holy Mount of God.

I. I shall endeavour to make it evident; That in the main Actions of his Life, *He* duly practis'd the great Moral and Political Duties laid down in this Psalm, both as a private Person, and as a publick Magistrate.

But before I proceed to *his Character*, it may be worth our Observation to consider what a proper Place and Esteem the Prophet *David* has given these Vertues of *Honesty*, *Justice*, and *Truth*, by making *them* the chief Ingredients whenever he describes a truly pious Man: So that let the Disturbers of Peace and Truth, contend never so earnestly about Opinions, Speculations, and outward ways of Worship, Men are no further religious, than they are honest and just: Our practising the Duties of the second Table, being the best Evidence that we can give of our right Observation of the Duties of the first; as may be undeniably

niably manifested through the whole Current of the Old and New Testament ; particularly, through all the account of the Lives of the Patriarchs, through the ancient Book of *Job*, the Psalms of *David*, the Proverbs of *Solomon*, the Sermons of the Prophets, the Expositions, Parables, and Discourses of our Saviour, and the Rules and Precepts of the Apostles : And they who forsake these plain, and numerous, and divine Testimonies of what was always esteemed *pure and sincere Religion*, and undertake to dress it up in new Notions of their own, as they best suit with their private Passions, Fancies, and worldly Interests, may make Mankind either ignorant Worshippers of they know not *what*, or phantastically zealous they know not *why* ; but will never persuade People to be truly humble, charitable, and substantially Good ; or imprint upon their Minds an awful and just Reverence of the Eternal and Incomprehensible Godhead. Now the *Honourable Person*, whose bodily Remains are here before us, was one who
shew'd

shew'd the Truth of his Religion, by the Honesty and Justice of his Life; and declar'd his Faith in God, by his Fidelity to Man. He never took up a Reproach against his Neighbour, or a Reward against the Innocent, or admitted of any unlawful Gain; but was true to all his Covenants and Contracts, faithfully kept his Oath of Allegiance, and would still have done so, tho' it had been to his temporal Hindrance.

All *you* who are now present, can fully testify his exceeding Worth in all the Variety of his Capacities and Employments, both private and publick.

You who are of the *Nobility, Gentry,* and *his worthy Relations*, can witness the high Generosity of his Soul, the Greatness and Constancy of his Friendships, the Love, the Honour, and the Sincerity of all his Correspondencies.

You can witness, (for many of *You* were Partners with Him in all his eminent Stations, and deserve your Commendations too) *You* can witness how assiduous and punctual He was in all the Important
Trusts

Trusts that were committed to Him, whether in the August Assembly of the *Parliament*, his honourable Commands in the *Militia*, or his Justiciary Affairs upon the *Bench*. How highly Loyal He was ever to His King, and yet a studious Preserver of the ancient Priviledges of his Countrey; but yet no such turbulent Lover of his Countrey, as any ways to undermine the just Prerogatives of the Crown. How firm and resolute He always was for upholding the established Church of *England*, and yet not Factious against the right Succession. How vast an Empire he had obtained in the Affections of the People by his Affability, his Hospitality, and his repeated Acts of Kindness; and yet how innocently, how justly, and how loyally He managed so dangerous a Power. That largely extended *Popularity* in which he always liv'd, and which would have made perhaps another man vainly giddy, or seditious, made him more thoughtful, and more steddy to the Crown. For he could not but consider what peculiar Obligations He had
to

to be faithful to the Government, since so great a Multitude of all sorts had committed themselves to his charge, and own'd Him for their Oracle in Civil Wisdom. Therefore He guided them in all humble Submission to their Sovereign, and inspir'd them with that Allegiance, which He constantly practis'd himself; which he practis'd with the same Sincerity, with the same Conscience of his Oath to God, as well as to Man, under all Accidents and Circumstances, through all Variations and Changes; for no Sufferings could terrifie Him, no Prosperity could soften him out of his Duty; no publick Discontents could sowre Him, no private Friendships could byas Him: But lo! He has now concluded the *Male-Line* of his Loyal Ancestors with untainted Honour; and may all his collateral Posterity both imitate and inherit the Glory of this his Character! And may all *You*, who were his Noble Friends and Acquaintance, maintain the same illustrious, as well as truly Christian Vertue, to the end of your days; whatever difficulties arise, whatever temporal Losses *You* undergo; for otherwise

You will blast the Reputation of the Church of *England*, *You* will forfeit the Protection of the Divine Providence, and lose the fairest Opportunity that this Nation ever had of glorifying God, by a meek perseverance in Obedience and Truth. And as *You* are Christians, you must acknowledge, that the Gospel is not upheld by Wilfulness, but by Humility, and by Patience.

They who are of the *Clergy*, can testify what Regard he always paid to *that Order*, how gladly he receiv'd their Visits, many times return'd them, and never seem'd more satisfy'd than when his Table was fill'd with their Society. He was not afraid of their Learning, their Prudence, and their Observations, but could thoroughly relish their wisest Discourses, and match their accutest Sayings.

A Reverend and a Virtuous Divine was no tedious Burden to him, no Censure on his Manners, no Comedy to his Servants, and no Jest among his Family: No, I am sure, whoever of them brought any Esteem along with them to his House, never went
away

away with it any ways diminish'd, but rather increas'd with the Additions of a due Respect.

He well knew the sad Degeneracy of this Age, with what Contempt and Scorn the Men of that Function are many times treated by those, who envy their Subsistence, and hate their Vertues; who having renounc'd their Allegiance to God, are continually offering Violence to his Embassadors, and being conscious to themselves, that they have justly deserv'd an Excommunication for the notorious lewdness of their Lives, cannot but expect an *Anathema* from every Church-man that they meet, and therefore treat them as their greatest Enemies.

These horrible Impieties he knew were too much in fashion among the Great, in whom Civility and common Manners are usually accounted the lowest of their Qualifications, and therefore he endeavour'd to set them a better Example; for he had never any thing to do with the Throne of Wickedness, or with the Chair of the Scor-

ners: He never put those Faces to Confusion, that were made tender by Modesty and Retirement; he never cast a Cloud of Infamy and Reproach upon the Beauty of Holiness; but he always rejoyc'd to express his Reverence of God, and his Affection to Religion, by his proportionable Respects to the Clergy; he lov'd to be a Partaker of the Tranquility, the Wisdom, the innocent and meek Conversation, the Joy and Gladness of the Righteous, and to be held a Companion of all those, who with an unparalell'd, but yet unenvy'd Title, are call'd the *Friends* of Christ.

John 15.
14, 15.

Thus he fully answer'd that part of the Character of a *Citizen of Sion*, laid down in this Psalm, where it is said of him, That in his Eyes a vile Person is contemned, but he honoureth them that fear the Lord. Indeed his Civility embrac'd all men, though his Judgment knew well how to distinguish: To condemn any one, was not in his Nature, though it sometimes happen'd to be his Duty, especially as a Magistrate. But the *vile Persons* that he condemn'd, were not

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not the poor and destitute, those he reliev'd: They were not those of a mean or common Parentage, for such he many times enobled with his Invitations and courteous Notice; neither were they those, whose Vices were private, or known only by common rumour, or long since committed; for as to such things he was not hasty to judge any, but left them to God, and their own Consciences, despising none as *Publicans*, because he could not tell what *Saints* Repentance might one day make them. But the *vile Persons* that he contemn'd, were more especially the busie Disturbers of Church and State, either by open Rebellion, secret Conspiracy, or libellous Pamphlets: And likewise among the *vile Persons*, he could not but reckon all such (though otherwise never so high in Quality) who scott'd at Religion, and despis'd the Clergy; because so profligate a Demeanour towards sacred things and persons, was an Argument to him of the worst of Tempers that was incident to human Nature, as denoting both the highest
pitch

pitch of *Prophaneness*, and the lowest Dregs of *Sensuality*.

But our good *Citizen of Sion* made much of them that feared the Lord, defended them from the Insolence of those that would oppress them, render'd them Awful to their Flocks and Charges, teaching *them* new measures of Reverence by his own Demeanour, making them ready and chearful to render their whole Dues, when they saw him, who was so strict an Observer of Judgment, Mercy and Truth, to be so exact and punctual in the payment of all his *Tythes*.

He had no Fortunes to make, no prodigally wasted Patrimony to repair by Fraud and Sacrilege, but what was wanting to the ancient Demesns of his worthy Family, was nobly lost by their faithful adherence to the Church and Crown, and therefore never to be re-built upon *their Ruines*: Yet notwithstanding all the loss *it* underwent in the civil Wars, *it* still remain'd an ample, and a thriving Estate under the Discretion and *Liberality* of its Owner; it had no Canker
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in it, no unjust Titles to moulder it away, no Curse of the Needy upon it, but was always blessed with the good Providence of God, the Prayers of the *Clergy*, and of the Poor. And thus shall every Man be blessed that maketh much of them that fear the Lord. They that love God's Ministers, shall be beloved of God; they shall dwell in plenty all their days, descend with Honour unto their Graves, and their Memories shall be dear and sacred, as long as Learning, and Wisdom, and Piety shall remain.

They who are of the *Commonalty* can sufficiently witness the Condescensions of his Kindness, the easie Familiarity of his Converse, the readiness of his Favours, and the uprightness of his Magistracy; how he us'd his Authority chiefly to reconcile the minds of those that were offended with each other, to cool their Passions, to lessen their Differences, to recommend the Benefits of Peace and Amity, to declare the ill Consequences of Enmity and Revenge, and by threatening the Rigour of the Laws, to keep

keep them from the punishments of them.

How often have fierce and contending Adversaries forgot their Malice in his presence, and been asham'd to prosecute their Neighbours before him, who always was so kind to his? He was every way so compleatly fitted for his *Justitiary Employment*, by his Wisdom, his Equity, and his Reputation, that there were few but were ready to stand to whatever he propos'd: They were fully possess'd with an admiration of his person, and his worth; they knew how inflexible he was in Honesty and Truth, and repair'd to him, rather as an Arbitrator, than as a Magistrate; and accordingly he manag'd their Controversies, as a true Lover of his Countrey, and an equal Guardian of Peace and Concord; he often serv'd the true ends of Government more by advising as a Friend, than by giving out Orders as a *Justice*, and compos'd more Differences by the good humour of a Gentleman, than by the severity of a Magistrate.

You

You can witness how he spent his time and his Estate continually in the Countrey, and scarce ever went to *London*, but to attend in the Parliaments, and there to promote *your Interest*; how he preferr'd his Habitation here, before all the Splendor and Diversions of the City; and how he valued the plain and downright Affection of honest and industrious Farmers, before the finest Professions of Flattery and Courtship; you cannot but remember with what cheerfulness of Looks, and heartiness of Language, he receiv'd you to his Table, which you always found loaded with such substantial Provisions, as having serv'd the Parlour, afterwards feasted the Hall, and plentifully reliev'd the Poor at his Gates.

When his House was fill'd (as it often was) with promiscuous Guests, how obligingly would he accommodate himself to Persons of all degrees and ranks; salute the *Gentry* with compleat Address; give such respect unto the *Clergy*, as should invite others to pay the same; talk friendly and facetiously with the *middle* sort of Peo-

D

ple,

ple, kindly and affably with the *Lowest*: Nay, he would oftentimes give Life and Countenance to the *meanest* Guests, by particular Applications, and the repeated Testimonies of their Welcome.

Those who were his *Tenants*, can witness how far he was from being a *hard Landlord*, or requiring more than his Ground would yield; how favourably he consider'd all Casualties, how desirous he was of their honest Profit, what Pleasure he took in seeing them prosper and thrive! so that Job 31. we may be assur'd, that his *Land will never*
38. *cry against him, nor the Furrows thereof complain.*

His *Servants* know what a gracious Master they have lost, in whose Service they found no harshness of Commands, and no Indulgence unto Vice: To retain unto him, was not Licentiousness, but Discipline and good Manners; neither was it Slavery, but Preferment; and accordingly they perform'd their Duty more from Love, than from Fear.

Some

Some he educated and provided for, with the tenderness of a Father, some he apprentis'd out to profitable and honest Callings; he rewarded all that any ways deserv'd, and there were few but did deserve; for he took care to instill both Civility and Religion into them, and to let them know, that he was most offended, when they neglected their Duty to God: He never affected much Appearance or Splendor in his *Retinue*; but the only *Pomp* in which he seem'd to be most delighted, was in walking constantly to the House of God, before a numerous and well-order'd Family.

And now, Beloved, you may think perhaps that I have finish'd his Character by these several Appeals, which I have made to those who fully understood his multiply'd Worth; but yet there are *greater things* behind for *my self* to witness, which will shew him to have been a *devout Worshipper of God*; and that these sundry Instances of his *Integrity, Righteousness, and Truth*, which I have already given, were but either so

many preparatory Qualifications to, or demonstrative Evidences of, the *Reality* of his *Devotions*: For without some Degree of these, Men are not fit for the *solemn Worship* of God; and without an Improvement in these, their Worship is but Mockery and Prophaneness: To be *Honest, Just, and Faithful*, or, what is all one, *to be without Guile*, is perhaps the *safest Description* of a good Christian, that the New Testament affords us; our Saviour gave it of *Nathaniel*, when he call'd him an *Israelite* indeed, *John* 1. 47. Nay, it is given of our blessed Saviour himself, *1 Pet.* 2. 22. *Who did, no Sin, neither was Guile found in his Mouth.* And *Rev.* 14. 5. it is there affirm'd of those who are represented as the highest Order of Saints in the Resurrection, that *in their Mouth was found no Guile.* Without this sure and standing Evidence of the *Simplicity of the Heart*, we may be at strange Uncertainties about our judging and defining what is true *Religion* and *Vertue*; for Experience has assur'd us, that Men may have such odd Apprehensions of the *Divinity* they

they worship, as may root out all their Remains of *Moral Honesty*; and things may arrive to that desperate Pass, that some Mens *Piety* shall be nothing but an *Extasie* about *God*, and the *Ranckness* of *Self-love* under the sacred name of *Zeal*.

Having, therefore, attested the *Integrity*, *Righteousness*, and *Truth* of this Great Exemplar before us, and finding him so well qualify'd, according to the Method of the *Psalmist*, to be a *Worshipper* of *God*, I shall in the

Second place consider how he behav'd himself in that spiritual Priviledge and Station.

He was admirably compos'd by the *sincerity* of his Temper, and the *seriousness* of his Affections, for the *solemn Worship* of *God*; he seem'd to me to have an extraordinary sense of the Majesty of *God* upon his Mind, a deep and unaffected Humility in all his Thoughts, and religious Actions; and such a grateful Experience of the Mercies of *God*, as was always ready to overflow into Praises and Thanksgivings.

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And this *Reverential Habit* of his Soul, being a due mixture of *Fear*, and *Love*, and *holy Admiration*, was owing, next to the Grace of God, to that strict, and truly *Christian Education*, which he receiv'd from the Care of his *wise* and *vertuous Parents*; for it was then, that he imbib'd those early and lasting Impressions of the *Awefulness of Religion*, which he kept inviolate in the *University*, and in the *Countrey*, which he carried with him from his Youth to his Grave, through all the *Hypocrisie* of the Usurpation, and through all the *Prophaneness* since. Nothing was more odious to him, than sporting with sacred Things; not, that he wanted a Talent to have furnish'd out the Wit, but he had a *devout Nature* that abhorr'd the Crime. No Man was more *facetious* than he, when it was seasonable and innocent, but then God and the holy Scriptures were never any of his Subjects: He was never known to use any manner of Jestings to the Prejudice or Reproach of his Neighbour, and we may be sure he was much more tender of the Honour of his God.

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He was so far from entertaining any peevish Exceptions against the excellent *Liturgy* of our Church, that he could never sufficiently admire the *Purity*, the *Spirit*, the *Holiness*, the *Divine Plainness*, and the comprehensive *Wisdom* of our *publick Prayers*: He frequented them, and lov'd them, because he truly relish'd them; he truly relish'd them, because he came prepar'd unto them, by the *private Devotions* of his Closet, which he likewise sustain'd and cherish'd by his duly reading, and meditating on the appointed *Psalms* and *Chapters* for every Morning and Evening throughout the Year.

His grave and exemplary Behaviour in this place, always shew'd what an intire Affection he bare to the *whole Service* of the Church; for by his humble Gestures, his devout and audible Responses, and his exact Conformity to all the outward *Decency prescrib'd*, he was, in a manner, a *living Rubrick* to the whole Congregation; and by his continual and hearty *Amens* to every

every Prayer, he animated the Devotions of all that were present

He was not one who expected *Curiosities* from the Pulpit, or that the common Christians, or those of an ordinary Understanding should be neglected, to supply Dainties for his Ear: For though he was a Judge of the Purity of Eloquence, the choiceness of Expression, the clearness of Method, the strength of an Argument, the depth of sound Divinity, and the height of an affectionate Piety; yet he was a Favourer of the plainest, and most inartificial Instructions: Nay, he did not disdain (as many Great Persons do) to be a constant Auditor of the repeated Rudiments of Christianity, and the most familiar *Catechizing* of the Children; for he well knew, that those *Fundamental Articles* were the important Truths on which our *Salvation* does depend; and that however a *sufficient Knowledge* of them, may be soon acquir'd, even by the meanest, humble, and willing Disciple of Christ, yet they
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contain'd such boundless Treasures of Divine Sense and Meaning, as might exercise the vastest parts, and continually enrich the most improved Mind.

He was a strict Observer of the *Lent* for three days in a Week: He constantly receiv'd the *Holy Sacrament* at the three great Festivals of the Year, and sometimes oftner; and before every receiving, he usually injoin'd himself three or four days of *strict Preparation*, and sometimes more.

The last Sacrament I gave him, which was on *Christmas-day* in his Chamber, it was some scruple upon him, that he had not prepar'd himself more *solemnly*, according to his wonted Method: But when I told him, that I did not doubt, but his extream Pains, and his commendable Patience under them, had supply'd the Design of his former Self-denial, and had wrought him into an humble and heavenly Temper; He resign'd himself to my Intimations, and receiv'd his *Viaticum*, his spiritual Strength, upon His weak and trembling

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bling Knees. During all His Illness, till he kept his Bed, he would not hearken to those that propos'd to him any other *Posture* in his Prayers; and in the latter part of his Weakness, he was pray'd for in many of the neighbouring Churches, in the Cathedral of *Winchester*, and in the Chappel of his Diocesan.

Thus he was a *true Son* of the Church of *England*, follow'd all Her Rites and Usages, pay'd a strict Obedience to all Her Directions; mourn'd when she suffer'd, rejoyc'd when she flourish'd, pray'd fervently, and acted vigorously for Her Prosperity, cherish'd, respected, reverenc'd all Orders of Men within Her; was intimate with a long Succession of Her most *eminent Prelates* and *Pastors*; was greatly honour'd, and intirely lov'd by most of the *Reverend Fathers* that now adorn her, and protect her, by their *Learning*, their *Prudence*, their *Fortitude*, and their *Piety*. He was so well grounded a Member of the Church of *England*, that I am fully perswaded,

swaded, no Art or Cunning, no Allurements, no Terrors, no Losses, could ever have mov'd him from the two main Pillars of his constant *Profession* and *Practice*, viz. his *Duty* to the *Church*, and his *Loyalty* to the *King*; but upon all Occasions, as formerly, so still, he would have bravely serv'd his Prince to the utmost Extent of what is lawful; and had there been more than this requir'd, he would have humbly and mildly suffered for the Testimony of a good Conscience.

After a continued Enjoyment of his Health for threescore and four years, God was pleas'd to exercise him with a severe Sickness, above two years since; from which in some time he recovered, though perhaps never to the Strength and Consistency of his former State, yet to a greater Watchfulness over all his Actions, and I am perswaded, to a much further Advancement in his spiritual and everlasting Affairs.

About four Months since, he was surpris'd with an unusual *Swelling* in the Neck, which at first was not apprehended to be of much Consequence; but the extraordinary Concern of his most *Affectionate Lady*, would not permit her to entertain the like Thoughts; she was restless between Love and Care, and her Breast was filled with melancholy and aloding Fears; the longer it continued, the more confirm'd she was, that there was still some *lurking Malignity* in it, not yet discovered; and the Event shew'd, that she was not mistaken; for after most acute and lingring Pains, through the pungency of the Humour inclos'd, and the Causticks that were apply'd, (all which he underwent with wonderful Patience and Resignation, never murmuring or repining, but often lifting up his Hands and Eyes in silent Prayer) it came at last to a *cancerous Ulcer*, through which the whole substance of his Body was drein'd, notwithstanding all the Assistance

stance of able Physicians, all the Skill and Accuracy of Expert Surgeons. But though he gradually decayed, and was by many given over, yet still no possible means were left unattempted (through the unwearied Industry and Sollicitude, the wise, the tender, and the honourable Care of his afflicted and sorrowful *Lady*) either for his present Ease and Support, or for his future Recovery; nothing was left unattempted, till the Evening before he died; and then, having a *clear Prospect* of his approaching End, he told those about him, that he would take nothing more, took his last Farewel of his *Dear Wife*, prayed God to bless her, and compos'd himself for another Life; and the next day, being *Sunday*, between four and five in the Afternoon, without any Convulsions, or any Pangs of Death, he calmly resign'd his Breath, and fell asleep in the Lord. And this he did in the midst of the *Commendatory Prayers* and Ejaculations of those who were about him, joyning

ing with his own Minister then present, who, notwithstanding his unsought-for Avocation, had the Opportunity of attending his noble and beloved Patron, the last six Weeks of his Illness; passionately interceding for the acceptance of his Faith and Repentance, through the alone Merits of Christ our Saviour; and at the Point of his Departure, humbly presenting his Spirit unto God.

III. And now lastly, what remains, but to comfort one another, that through the Mercies and Forgivenesses of our most Gracious God (who delights to magnifie himself in the Salvation of Mankind) our *Noble Friend*, and *Dearest Brother*, is now in the Possession of *that State of Happiness*, which the *Souls of humble Penitents* receive after this Life; that He is now joyning in the *Hallelujahs* of that Church, which is seated above all the Storms and Confusions of this World; where *Truth* and *Holiness* have no *Disguises*, and where *Religion* raises no *Contentions*, but those of *Praise* and
Love.

Love. There let us leave his Soul at rest, and commit his Body to the Earth, till the Resurrection of the Just; and in the mean time, whilst we have Health and Opportunity, let *Us* also endeavour to be eminent in *Integrity, Righteousness, and Fidelity*, in speaking of the Truth, and in doing good; let us maintain the *same Loyalty* that he practised, pay our constant Attendance on the *same publick Worship* that he frequented, and die in the *same Faith*, in which he died: Then we also shall one day rest with him upon the *same Spiritual Sion*, the holy Mount of God.

Which God of his infinite Mercy grant, through the alone Merits of Christ Jesus. Amen.

F I N I S.

THere are Five Sermons and Two Discourses by the same Author, printed for *William Crooke*.